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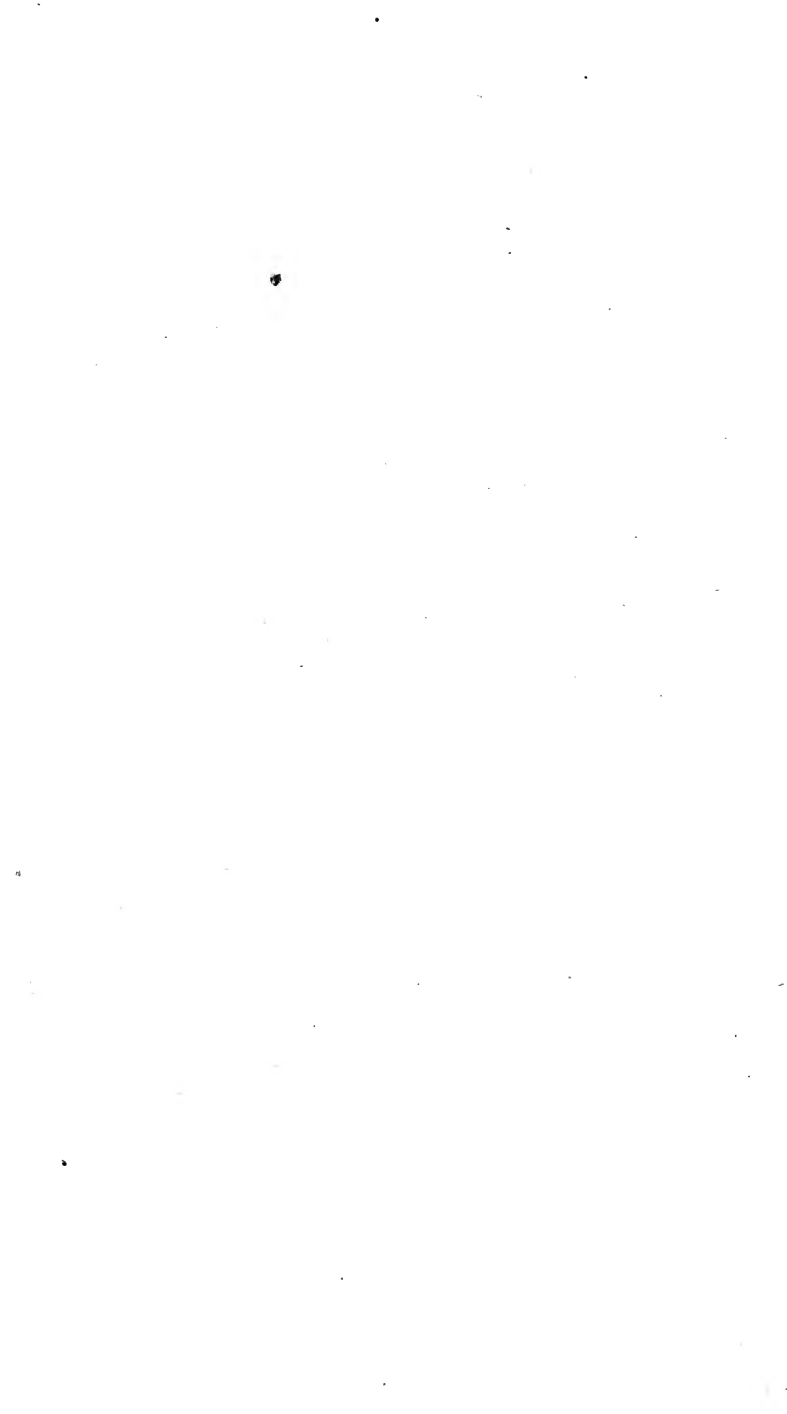
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Primitive Morality :
Or, The SPIRITUAL
HOMILIES
OF
St. MACARIUS
THE
EGYPTIAN.

Full of very Profitable INSTRUCTIONS
concerning that *Perfection*, which is *Ex-
pected* from *Christians*, and which it is their
Duty to *Endeavour* after.

Done out of *Greek* into *English*, with several
Considerable *Emendations*, and some *Enlargements*
from a *Bodleian* Manuscript, never before Printed.

By a PRESBYTER of the Church of England.

And with many such PARABLES spake He the Word
unto them, as they were Able to Bear it.— But without
a PARABLE spake he not unto them, Mark iv. 33, 34.

Αναγκάων η τὰς ὁδοὺς τῶν προποδούσαντων μοναχῶν ὁρθῶς διερωτῶν.
η πρὸς αὐτὰς καθορθῶσθαι. πολλὰ γὰρ ἐστὶν ὑπὸ αὐτῶν ἐρθέν-
τα τε κ. παραχθέντα καλῶς. Suidas ex Socratis Hist. Eccles.
Lib. iv. Cap. 23.

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THE
PREFACE.

CHRISTIAN READER,

 *HATEVER* curious Questions may be Started concerning the Occasion of this Work, which tho' several have had Thoughts of Undertaking, never yet Appear'd in our English Language; As also concerning the Nature of Religious Retirement, and the Original Institution of it; Concerning the Egyptian Recluses in general, and the Life of our Author in particular, his Miraculous Powers, and those Spiritual Graces which Embellish his Character; His Writings, which have Always been in Great Esteem; the Genuincness of what is here Translated; the Editions it has hitherto Born; the Advantages of This before the rest; And the

A 2 Objections

The P R E F A C E.

Objections which either have been made already, or may yet be Offer'd: These have I already spoken to pretty distinctly and at large in the following Introduction.

2. Among other Terms made use of by our Author, which have been thought Uncommon or Obscure, That of being Deified must not be Overlook'd. It occurs p. 321. lin. 11. And before that, viz. p. 239. is the Reader for the Explanation of it Referr'd to the Introduction. But when I came to That, either not having that part of the Translation by me, or some Memorandums being Mis-laid or Lost: The Explanation it self was entirely Forgot.

3. To Explain it however now, let it be Remembered that our Author possibly might borrow this Expression from the School of Plato where the Word *Σεβς* points Full upon that Ultimate Perfection, which Man was Originally Intended for, which was no real part of his Nature, but which he was to Receive at last, as the Great Reward that was to Crown All his Labours and Conflicts in the Schools of Vertue and Philosophy. Thus at least are we Taught to think in the Golden Verses of Pythagoras, and in the noble Comment upon them.

4. When Christians are expressly stil'd Gods as well as Kings and Lords, p. 342. l. 28. This must certainly be taken in the Sense of Hierocles, which if I Remember right, was never yet excepted against. Nor need any be offended
more

The P R E F A C E.

more at This, than at the Name Elohim being given to Guardian Angels, and Magistrates in Scripture; whence some Mathematicians have of late Concluded that the Word God signifies nothing more than an Office. Be That as it will.

5. *When the Name God is Applied to the Creature, the Jews interpret it as Denoting a certain Excellency or Super-eminence. Thus the Mountain of God is a Great or High Mountain. And Thus also is the Epitket Διῶ in Homer to be understood. Hence probably may we give an easy Sense to that Maxim of the Jews, That at Baptism Man Receives a New Soul, and very commodiously explain that Description of the Humane Soul, when it is call'd Divinæ particula Auræ, as Pointing under one at both the Original Infusion of it, Gen. ii. 7. and its Renovation or New and Second Creation by the Divine Wind or Spirit which Bloweth where, and when, and How it listeth. Joh. iii. 8. For then does the Soul of Man Receive the Πνεῦμα, which to speak in the Language of our Author, and of Bishop Ken, is as the very Soul of the Soul it self.*

6. *This evidently supposes all manner of Spiritual Excellency to be Super-natural; (taking Nature at the very Best, and much more as it is at present) and to Descend from the Sovereign Author of every Good and Perfect Gift; To be in short, as the very Mark or Seal of the Great Creator; or as others love to speak, a Communicated Ray*

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of God. *But this leads me to something further.*

7. *For to speak out my own full Sense of the matter, the Best way of Accounting for this Deification of the Humane Nature, is from the Mystery of the Incarnation, when the Divine WORD or Δὸς^o Tabernacled in our Nature; for this End, as the Antient Fathers express themselves, that as God then Became or was made Man, so Man himself might thereby Become God, or Divine: that is by vertue of the Heavenly Unction, or Spirit Descending from Christ the Head, and Anointing All the Members of his Mystical Body; which as it is first Receiv'd in Baptism, so is it Cultivated and Improv'd by the right Use of the other Sacrament, and a Life of Faith working by Love and Fulfilling the whole Law of God.*

8. *Thus at last, according to our Author, " are Men Chang'd into the Divine Nature, " becoming * Kind, and Gods themselves, " and the Sons of God; Returning at last (to speak after an eminent Platonist) to that I D E A by which they were Created, or in the more Intelligible Language of Holy Writ, to that Image of God, in which Man was made at first, and which is set forth by the*

* In the Original the Word is *χρηστοί*, which as it may allude to *Matt. v. 44—48.* implies One Single Grace, that of *Benevolence*. But possibly it should be Read *χρηστο*, signifying the whole Golden Chain of Divine Vertues and Graces, or that *πλήρωμα* of Divine Grace which we are Anointed with or made Partakers of in and through CHRIST. Compare *2 Pet. i. 5—7.* with *John i. 16.*

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Apostle, as consisting in Knowledge, Righteousness, and True Holiness.

9. *There being then so sufficient a Foundation for this way of speaking I see no Reason for Discarding so Antient, so Philosophical, nay so Theological and Scriptural an Expression; much less for giving a Novel Interpretation of that Remarkable Text in St. Peter, viz. that ye might be Partakers of the Divine Nature, as the late Learned Dr. * Tully has Done, for fear of giving Umbrage to the Rants and Dotage of Fanaticism. The Abuse of a thing does by no Means take away the True and Proper Use of it.* 2 Pet. i. 4.


10. *If any thing else Refer'd to, shou'd happen to be Omitted, because Lost, I shall depend upon the Generosity of the Learned Reader to excuse it. Any Oversight or Defect shall be made Good upon the least Friendly Notice, with as Ample Thanks and Acknowledgments as the Person pleases: But else I shall never think my self oblig'd to Answer.*

* See his Expositio Symboli Apostolici, Art. ix. p. 111] ex Edit. Oxon. 1673.





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ERRATA.

[Ntrod. page 3. line penult. For (*quendam*) read (*quondam*.) p. 4. l. 2. For (*Possinus*.) read (*Possinus*.) l. ult. before Cap. VI. read (*Cent. iv.*) p. 14. l. 22. Before (Prove) read (*may.*) p. 17. l. 27. For (*præstantissimi*) read (*præsentissimi*.) p. 31. l. 25. For (*ὑμετέρας*) read (*ὑμετέρας*.) p. 4c. l. 28. For (*Only*) read (*Onely*.) p. 42. l. 2. For (*It*) read (*Our Author*.) l. ult. dele (*Stanley's Lives*.) p. 53. l. 25. Before (*intellectum*) read (*ne*) p. 70. l. 18. After (*Menologies*) dele (*that*.) p. 75. l. ult. For (*Cassiod.*) read (*Cassiod.*) p. 90. l. 19. For (*Collecting*) read (*Collating*.) l. 36. before (*not only among, &c.*) read (*it will do Good*.) p. 91. l. 24. dele (*the*.) p. 277. l. 2. After (*Fellowship*) read (*of the Spirit*.) p. 375. l. 32. For (*Evagrius*) read (*Evagrius*.) p. 391. Note *1. 1, 2. For (*to the*) read (*αἰωνία*.) and (*αἰωνία*) for (*to the*.)



T H E
I N T R O D U C T I O N .

I.



Hope it will not be expected I should make any large Apology for presenting this Author to the *English* Reader : All I pretend, is to *Naturalize* an old Father, if I may be allow'd the Freedom of that Expression ; or else, in other words, to call him from his Cell for the Benefit of God's Church and Religion ; to come and do afresh his antient Wonders upon a corrupt and degenerate Age : In which not only obsolete Errors revive daily, but there seems to be a general Dissolution ; our *Morals* being as *Heretical* as our *Opinions*. So that in discharging the Office I have here undertaken, I seem to my self, in some small degree, to imitate the *good Scribe* in the Gospel, who is mention'd with Honour by our blessed Saviour, for *bringing out of his Treasures things new and old.* Matt. xiii,
52.

2. The Author I had look'd into my self with some Pleasure. The Satisfaction which I receiv'd from several Passages, tempted me to think, that

B cou'd

cou'd he but speak our Language, he might possibly oblige others as he had done my self. I happen'd to hear at the same time, that Books of this kind were much call'd for, even by the unlearned. And the Specimen which I met with some time after of the forty fifth Homily, translated into *English* by the late learned and pious Mr. ^a *Ludolf*, confirm'd me in my first Opinion. Nor was I a little encourag'd by Dr. *Grabe*, and some few other Friends, to whom, as I met them, I communicated the Design. Every one applauded it far beyond my Expectation. I consider'd the great Service reckon'd to have been done by ^b others in this very way already. At last, in short, it was desir'd by Persons of Worth and Learning, that the Design shou'd be pursued for the Benefit, not merely of the common People, but even of the poorer sort of the Country Clergy. Then indeed I was engag'd by a solemn Promise to set about it.

3. The Book I imagin'd wou'd neither be needless, nor any way interfere with the other excellent Performances daily in Use; such as, the *Whole Duty of Man*, Dr. *Hammond's* Pract. Catech. Dr. *Scot's* Christian Life, Mr. *Kettlewell's* Measures of Obedience, Bishop *Taylor's* Holy Living and Dying, *Tho. à Kempis*, &c. I thought that Variety at least could not fail of pleasing; and that some particular Palates might possibly be gratified by the Publication of this Author. I consider'd withal, that as this wou'd not pretend to jostle out them (which certainly are all

^a Reprinted in *Reliq. Ludolphian.* p. 173—186.

^b Dr. *Shortyng's* Translation of the Ecclesiastical Historians, and Mr. *Parker's* Abridgment of them; the late Bishop of *Sarum's* *Lactantius*; the present Archbishop of *Cant.* his Apostolical Fathers; Dr. *Stanhope's* St. *Austin*; Mr. *Reeves's* Apologists: And to these let me add Dr. *Marshal's* St. *Cyprian*.

Master-pieces in their several Ways) so neither ought they to exclude this, this especially having been extant several Centuries before them.

4. Having laid before the Reader this Account of my Design, I shall now acquaint him with some farther Particulars, which may perhaps be necessary to prepare the way for the Reception of my Author, with at least the less learned Reader; by offering to his Consideration some Account of religious Retirement in general, and that of the *Egyptian* Recluses in particular; the Life of our Author; what is peculiar in his Writings; and the Advantages of this Edition: a just Account of which may probably be wanted.

II.

But here certainly the first thing to be taken Notice of, is the very Fate of *Egypt*: That it shou'd first be so ^a remarkable for the *Idolatry* and *Pollutions* of *Paganism* (whence some have thought, that in the last Days, when Vengeance shall begin to be pour'd out, *Egypt* will ^b first be punish'd for its foolish Superstitions) as it was afterwards for the Gifts of the Spirit, and the Graces of the Gospel. So surprizing was the Change, that some have not scrupled to accommodate those words of the Apostle to it in a prophetic way, as literally ^c fulfilled upon *Egypt*: *But where Sin abounded, Grace did much more abound.* Rom. vi,

20.

^a *Juven. Sat. xv. Recognit. S. Clem. Lib. v. §. 20. Clementin. Hom. x. §. 16. Mr. Reeves's Apol. Vol. ii. p. 241. Luciani Toxaris sub finem.*

^b *Lactantius de vitâ Beatâ. Cap. 15. Et prima omnium Egyptus stultarum superstitionum luet pœnas, &c.*

^c *— Ut verè compleretur Apostoli dictum, quia ubi abundavit peccatum, superabundavit & Gratia, Ægyptus enim præ omnibus nationibus superstitionissimè diversis Idolorum monstris quondam servierat. Freculphi Chron. Tom. II. Lib. iv. Cap. 18.*

To which let me add from ^a *Possinus*, that the flourishing State of these *Egyptian* Recluses seems to have been foretold in those Passages of prophetic Scripture, where it is said, that in the

Ifa. xxxv. Gospel Age *the Wilderiness shall break out into*
 1, 2, 6. *singing, &c.* So at least have ^b *Procopius* and
 lxi. 3.— ^c *Theodoret* thought long before him.

2. For however the *Original* of the *Monastic* Life may have been deriv'd by ^d some from *Elias*, from the *Essenes* among the Jews, or from *John* the Baptist, ^e *Eusebius* after *Philo* derives the *Ascetæ* in *Egypt* from *St. Mark*: But it appears to me with much more Evidence, that the first occasion of these *Egyptian* Fraternities was the ^f *Persecution* of the Church. And if this be the Case, what did those early Sufferers more than assert that Liberty and Indulgence which our blessed Saviour had given upon Record to his own Disciples, of *flying, when persecuted in one Place, to another*? It was but Duty not to throw away their Lives out of a mistaken Zeal, from want of Temper and Discretion, or through any precipitant Hast. How very many that have once pass'd for Martyrs, have been even censur'd for their needless Forwardness to suffer before the Time? 'Twas therefore certainly no less than Duty in these *Egyptians* to fly as they did, and to preserve their Lives, as not being in their own Disposal, for the Glory of God, and the wise Ends of his Providence, even the Benefit of his Church, and the Furtherance of the Gospel, both in themselves and others.

^a Prolegom. ad Thesaurum Asceticum. ^b Ad *Isaia* cap. lxi. p. 705. Ed. *Par.* ^c Ad *Isaia* cap. lxi. 3.

^d *Hieron.* de vitâ *Pauli Eremitæ.* ab init. *Georgius Cedrenus.* Edit. *Par.* 198—202.

^e *Euseb.* Eccl. Hist. Lib. ii. cap. 16, 17.

^f *Socrat. Scholast.* Hist. Eccles. Lib. iv. cap. 23, 24, Lib. vi. cap. 26. *Centur. Magdeburg.* cap. vi. p. 464.

cent. 11.

3. To

3. To *Retire thus*, is at first sight both *Natural* and *Warrantable*; and therefore ought it to be look'd upon with Favour, as the genuine Effect, not of Spleen, Affectation, or Discontent, much less of a rash Vow; but of good Sense and good Principles, even the Obedience of Faith itself. So that whatever Censure the *Romish* Cloysters and Religious Houses at this Day may be liable to, the antient Christians in *Egypt* at least, who properly were the first Model and Precedent of the Recluse Fraternities, are no way to be reckon'd as obnoxious upon their Account. Tho' all kinds of *Monastic* Institution might descend from our ^a *Egyptians*; yet certainly do they differ from them, as much in point of Purity, as Time. At the Spring or Fountain Head the Water is quite another thing from the wandring Streams and Rivulets, which mingle as they flow, and vary in proportion to their Distance, Clime, and Soil. Nor do I know of any Necessity there is to condemn absolutely, whatever we meet with even in the Church of *Rome*, of a *Monastic* kind. A Man might venture to pronounce that the Corruptions and Abuses with relation to it, which that Church is so often charg'd with, are sufficiently modern: And possibly the most flagrant Abuses even here, are palpable Deviations from the very Institutions, however imperfect in themselves. Be this as it will; that in the very eldest Times of even the *Egyptian* Solitude, there might be some here and there that deviated from the Rules and Examples of their respective Fraternities, is both

^a See the Prolegom. of *Lucas Holstenius* to his *Codex Regularum quas SS. PP. &c.* It. *Spaubeim* Hist. Christianæ Sæc. iv. p. 934. Edit. Fol.

natural to expect, and is suppos'd by our very
^a Author : He even foretold the Desertion of his
 own ^b *Scetis*. But still the Defects in all these
 Instances were evidently personal and singular.
 Even these personal Corruptions were found only
 among Novices during their Minority, or false
 Brethren. And these very Instances again were
 too few to Ballance the general Reputation of
 the true Fraternities; whose real Virtues and sub-
 stantial Piety, were like the Waters of *Nile* to
Egypt; *They made glad the City of God*, without
 the least Ostentation, while the *secret Spring*, like
 the *Head* of that River, lay conceal'd within its
 own *Humility*.

Psal xlvi.
 4.

4. The Accounts indeed which we have of the
 original Monks in *Egypt*, are very surprizing :
 St. *Gregory Naz.* plainly pronounces their Mo-
 nasteries ^c *Divine*. And that Account which
 pretends to nothing more than a plain Narration
 of downright Fact, favours more of Panegyric
 Rant, than History. *For my part*, says ^d another,
so long as I shall keep alive, and in my Senses, I
shall ever celebrate the Monks of Egypt, praise the
Anchorets, and admire the Hermits. There, says
 a ^e third, *have I seen many Fathers leading an*
Angelic Life, and walking after the Example of
Jesus, &c. He proceeds to affirm of them, that

^a Hom. vi.

^b Mac. Apophthegm. apud *Pritium*. §. v. p. 244, 245.

^c Opp. Tom. i. Ed. *Par.* p. 384.

^d Ego verò quoad vivam semper, & sapiam, Ægypti Mona-
 chos prædicabo, laudabo Anachoretas, mirabor Eremitas. *Sulp.*
Severus. Dial. i. de virtutibus Monachorum Orientalium. §. xviii.

^e ——— Ἴδον γὰρ ἐκεί πολλὰς παύσεως, ἀγγελικὸν βίον βι-
 ῆναι, καὶ κατὰ μέγεθος τῆ σωτηρίου ἡμῶν Ἰσοῦ ἐρχομένου, καὶ
 νέας τινὰς, &c. *Heraclides* apud *Cottel*. *Monum. Ecclesiæ*
Græcæ. T. 3. p. 172, 173, 174. It. *Epiphani.* *Hæres.* lxxx.
 §. 4. P. 1070.

they were a new sort of Prophets under the special Conduct and Influence of God; his true Servants, that relish'd nothing of the Earth, and made no account of things temporary, but to all intents and purposes had their Conversation in Heaven, while they liv'd upon the Earth; whose Faith in Christ was such as Enabled them to Remove Mountains, stop the Courses of Rivers, slay Beasts, and to work Cures and Miracles as considerable as those done by the Saints of old, not excepting the Prophets and Apostles: our Saviour operating through them after a very miraculous manner. So that he pronounces it sufficiently manifest to Persons There, that the World was Supported by them, and that thro' them Humane Life was Preserv'd in its Dignity, and Honour'd with God.

5. To conclude this Head; *Retirement* under this View, whenever ^a Providence at least directs us to it, may be look'd upon as a Duty, and that Duty as attended with peculiar ^b Advantages, not easy to be describ'd or guess'd at but by those who actually have had Experience of them. So far is this Life of Solitude from mixing with the seeming *Wildness* of the Desert, that it has in Fact produc'd the very Perfection of *Politeness* in the Inward Man. That very Behaviour which the World itself has voted Genteel and Polite,

^a *Apollos* retir'd by a special Monition from God. *Socrat. Lib. vi. cap. 26.*

^b Sic itaq; expositum tibi est, quod post Apprehensionem (Dei) nihil aliud requiratur, quam ut Homo totum se ei tradat, & cogitationes suas intellectuales perpetuò in ejus desiderio collocet; id quod meliùs fieri nequit, quam per *Solitudinem* & *Separationem*. *Maimon. More Nevoch. Part iii. cap. 51. p. 516.*

is at most but the ^a Shadow of that noble Virtue and substantial Grace, which has here been Cultivated with true Success, *Humility*. No wonder then that God should promise by his Prophet, *to lead his Church into the Wilderness, and there speak comfortably to her*: And by another, **to comfort Zion, to comfort all her waste Places, and to make her Wilderness like Eden, and her Desert like the Garden of the Lord, that Joy and Gladness should be found therein, Thanksgiving, and the Voice of Melody.*

Hof. ii. 14.
with Dr.
Pocock on
the Place.
p. 79. 80.
*Isa. li. 3.
& Procop.
in loc.

III.

From this imperfect View of the *Happy State* and Original of the *Egyptian Recluses* in general, the Transition to the Life of our *Macarius* in particular is both natural and easy: His very Name, which signifies *Happy*, carrying in it, as was ^b antiently observ'd, a plain Allusion to it.

2. The Name indeed was something common, for we meet with *Macarius* of *Rome*, *Macarius* of *Jerusalem*, *Macarius* of *Antioch*, &c. And even in ^c *Egypt* were there several *Macarii*. But two there were more remarkably famous; *Macarius* of *Alexandria*, and our Author; who, as if the Name had been given them at their Birth with a special meaning like the Names in Scripture, were even call'd *Macarii* by them that were Strangers to their Persons, and were look'd

^a What are all those Compliments and Modes of Civility so frequent in our ordinary Converse, but so many Protections of our Esteem of others, and the low Thoughts we have of our selves? And must not that *Humility* be a noble and excellent Endowment, when the very Shadows of it are accounted so necessary a part of good Breeding? *The Life of God in the Soul of Man*. Publish'd by the late Bishop of *Sarum*, p. 45.

^b *Hieronymus* de *Macario* apud *Primum* in *Opusculis*. p. 270.

^c *Bollandi Acta Sanctorum*. Jan. xv. p. 1005.

upon in so doing as providentially overrul'd by a kind of ^a *Prophetic* Instinct. And the Reason given for the Application of the Name to them, was, that they had trick'd the World by Subduing it within, and Retiring from it without. The ^b *Centuriators* of *Magdeburg* tell us of a third *Macarius*; and so too do *Du Pin*, and ^c *Baronius*. But that *third* seems to me to fall in with the Accounts we have of both the other; the last of whom is, by way of Distinction, denominated the *Alexandrian*, as our Author the *Egyptian*.

3. Our *Egyptian* in particular was Born in the Province of *Thebais*, about the Year of our Lord 301, when *Dioclesian* and *Maximian* were in Possession of the Empire. He was a Disciple of the great St. ^d *Antony*: Not that he was the first that train'd him up to a religious and monastic Life, but because he had frequent Recourse to him, receiv'd wholesome ^e Directions from him upon some particular Occasions, and constantly pursued the same Course of Life.

4. Whoever it was that first season'd this holy Vessel of Mercy with the heavenly Odour of Divine Grace, it seems to be pretty plain from these very Homilies, and from that Experimental living Sense which they soon discover to the attentive Reader, that he was educated like *Timo-* ^{2 Tim. iii.}
thy, in the holy Scriptures; and that his Acquain- ^{15.}
tance with those sacred Writings was not merely Literal or Speculative, but that it was a true

^a *Ruffinus*.

^b *Centur.* IV. cap. xi. p. 1319.

^c In Martyrologio. Jan. ^d *Palladius* in vita *Chry-*
ostomi. p. 161. Item. *Hieronymus*, de *Macario* apud *Prit.*
Opusc. p. 270.

^e *Bollandi Acta Sanctorum*. p. 1005.

and practical Knowledge, able to Save his Soul : For whatever he spoke or wrote, it seem'd to come from himself, and were (as we are inform'd by an ^a obliging Pen of the Writings of the late learned and pious Dr. *Henry More*) *purely the genuine Emanations of his own Mind*, a Description indeed of his own Heart and Soul.

5. So remarkable above his Years was the Progress he had made by that time he was Thirty, and so well did he Acquit himself during the whole Ten Years Probation, that he was call'd out of mere Respect and Distinction, *the ^b young old Man*. At ^c forty Years of Age was he Honour'd from Above with the *Gifts of Healing*, the *Spirit of Prophecy*, and with Power against unclean Spirits ; and by the Church on Earth with the Degree of *Presbyter* ; a noble Testimony and Acknowledgment on all hands, of his Real Improvement in that *Life* which at present is hid with Christ in God.

6. Nor were the Favours of Heaven, or the Honours of the Church bestow'd in vain upon him : The Success of his Ministration, as *Presbyter*, immediately appear'd : For about this time, viz. *A. D.* 341, in the Reign of *Valens* the Emperor, a Storm of Persecution was rais'd by ^d *Lucius* the *Arian*, which Rag'd to that degree, as even to Exceed the Persecutions of the Pagans. It Began with the most infamous Assaults upon Virgins, and Persons of Note and Character in the Church for *Chastity*. It proceeded to the *Banishment* of Citizens, to *Wrecks*, *Slaughters*

^a See the Life of Dr. *H. More*, by Mr. *Richard Ward* of *Ingoldsby* in *Lincolnshire*.

^b Παιδαγωγίαν. *Pallad. Hist. Lauf. Cap. 19.* apud *Prit. Opusc. p. 274.* *Socrat. Ecclef. Hist. Lib. iii. cap. 14.*

^c *Pallad. Ibid.*

^d *Ruffini Hist. Ecclef. Lib. ii. cap. 3, 4.*

and *Flames* : By means of which Christians were destroy'd without Number. At last, when this *Arian* ^a *Wolf* (for so does he deserve to be stil'd rather than a ^a *Bishop*) cou'd no otherwise Sate his Fury against the *Orthodox*, he turn'd his Forces against the *Monasteries*, laid waste the very Wilderness, and proclaim'd open War with them that were at Peace. And to drop other Particulars, at his Command our holy *Egyptian*, together with his Namesake and Brother of *Alexandria*, and others of the holy Fathers their Contemporaries, were Banish'd, and Transported into a certain Island, where they soon ^b converted all the Inhabitants from their abominable *Pagan* Superstition to the *Faith* and *Worship* of the true God.

7. His settled *Abode* was generally after this, as indeed it was before, in ^c *Scetis*. Here was he reckon'd to be the first *Founder* of the *Solitude*. And here did he Preside like another *Samuel*, over the Colleges and Schools of the Prophets ; Superintending not merely the common or inferior Monks, but the very Heads or Governors withal amongst them, visiting them and their Societies as occasion requir'd. The Reader I imagine will forgive me if I observe here that, as I shall shew by and by, the very occasion of his Retiring hither for good and all, was merely to Avoid a certain Recompence of Honour, which was Intended him. But to proceed, his first Settling here was at the Age of Thirty, where ^d off

^a *Centur. Magdeb.* Cent. iv. Cap. xi. p. 1319.

^b *Socrat.* Lib. iv. cap. 19. Lib. vi. cap. 20. *Theodorit.* Lib. iv. cap. 21.

^c See the Description of it in *Ruffinus*, *Eccles. Hist.* Lib. ii. cap. 29.

^d Neque dicit *Sozomenus*, *Macarium* in solâ *Sceti*, sed ἐν τοῖς ἐρημοῖς βῆ. suos annos exigisse. *Carve's Hist.* Lit. T. 2. p. 76.

and

and on he spent Sixty Years ; during which time he thoroughly Acquainted himself with All the Exercises of religious Solitude, and even Run thro' the whole Circle of the strictest Discipline and Severity. Some Rules of this kind he first thought out himself, but the rest, which he receiv'd from others, did he Cultivate himself in with that Application, that with the mere excessive Driness of his Skin, he had no ^a Beard : Which Remark, well consider'd, had possibly corrected all the Draughts of him, which I have seen, especially those prefix'd to the *German* Edition, and that of Dr. *Pritius*.

8. Having thus serv'd his Master faithfully for Ninety Years, he was receiv'd up into the Reward of his Labours. His Soul at its Departure from the Tabernacle of his Humiliation, was *Conducted by a special Guard of* ^b *Angels through the several Regions of the Spirits of the Air into the very Gates of Heaven.* He died before ^c *Palladius* entred upon the solitary Life, viz. on the 15th of ^d *Jan.* A. D. 391. Thus Liv'd, and thus Dy'd, the great *Macarius of Egypt*, if he can so properly be said to Die, whose very Life in the Flesh was a constant Death to this present evil World ; and consequently whose Release from the *corruptible Body that presseth down the Soul*, must evidently be an Advantage to that *Angelic* Life, which he so Early had Begun to Experience in this earthly Tabernacle. But notwithstanding this his Death,

^a Nam propter ingentes labores Exercitationis, ne pili quidem menti Barbæ ei enati sunt. *Pallad. Hist. Lausiaca. Cap. 20.*

^b See the particular Relation of his Exit, translated from a Greek Manuscript Fragment in the *Bodleian* Library, below under the Head of *Austerity*.

^c *Histor. Lausiaca. Cap. 20. in fine.*

^d *Pat. de Natalibus in Catalogo Sanctorum. Lib. ii. cap. 81. xvii. Kal. Feb.*

as we usually call it, his Name will Live, his Memory be Blessed, and God be Glorified, on his account, both in Heaven and Earth. To support this Assertion I shall first take a transient View of the Miracles wrought by him.

IV.

We are inform'd indeed of both the *Macarii*, our *Egyptian*, and his Brother of *Alexandria*, that they were, *as the two* ^a *Luminaries of Heaven*,^b *dear to God, and truly wonderful for Divine Fore-sight, and Philosophy*; that both were *Formidable to Dæmons*, and both wrought many *Miracles and wonderful Cures*.

2. However to keep to our *Egyptian*, he is allow'd to have *seen into the very Thoughts of Mens Hearts*. To this effect, are we told by ^c *Palladius*, that one Day he caution'd one *John* (who was afterwards himself made a Presbyter) but then waited on him, against Avarice, telling him beforehand, that unless he wou'd be Advis'd in time, he wou'd Suffer like that *Gebazi*, whose ^{2 Kings} vicious Disposition he then labour'd under. ^{v. 27.} Accordingly it so fell out; for when he had gone on for fifteen or twenty Years in the same wicked Course of Preying upon the Poor for his own Advantage, he was Afflicted with such a Leprosy, that throughout his whole Body there was not room enough so much as to put a Finger on, that was Free.

3. At another time he ^d *Prophefied* the Desolation of his own *Scetis*. It was ^e usual with

^a *Quasi duo Cæli Luminaria. Hieronym. de Mac. apud Prit. Opusc. p. 270.*

^b Θεοφιλέϊς ὁμῶνυμοι, &c. *Socrat. Lib. iii. Cap. 14. iv. 24.*

^c *Pallad. apud Prit. p. 275. It. Græc. Mænol. ιανθαζ. i. 9' M. ii.*

^d *Macarii Apophthegm. apud Prit. §. v. p. 244, 245. & p. 256.*

^e ——— *Ib. p. 240. §. 111.*

him to see the grand Enemy of Mankind going a-
 2 Pet. v. 8. bout as a roaring Lion, seeking whom he might devour.

The Insight which he had into the State and Condition of the Souls he had to do with was very Singular; for he not only knew, when any one had been Assaulted with Temptation, and when he Overcame, or made but a Feeble Resistance; but he saw withal into the different Degrees and Progress which every one made. This was a Prerogative evidently ^a supernatural, and which as such it was his constant Rule first to Ask of God with *Prayer* and *Fasting*, as occasion requir'd.

4. Of the *miraculous Cures* wrought by him, I shall name but Two: His *Restoring* a Man that had a ^b *withered Hand*; and his ^c *Healing* an *Egyptian* Child that had the *Palsy*. The former of these was done by *Unction* and *Prayer*, and the latter by a *Word's* speaking.

5. To come to what is most Material, what completes his other Miracles, and Prove him ^{may} *beyond Dispute a Man of God*: It is upon Record, that he even Rais'd the Dead to Life. Once indeed it was to Silence an ^d *Hieracite* that had given no little Disturbance to the Brethren, merely by the Artifice of his Discourse. And at another time is he ^e reported to have Rais'd one from the Dead, to Convince an *Heretic of the Resurrection* of the *Body*. Nor was this ever Contradicted, or endeavour'd to be Stifled in the Desert.

1 Kings
 xvii. 24.

^a Macarii Apophthegm. apud Prit. §. iii. p. 259—263.

^b Ruffini Eccles. Hist. Lib. ii. cap. 4.

^c Apophthegm. apud Prit. p. 250, 251.

^d Hieron. de Mac. apud Prit. p. 272, 273. concerning this Heresy, see Epiphanius and Mons. Baillet.

^e Socrat. Eccles. Hist. Lib. iii. cap. 14.

6. These few Instances may serve as a Specimen : So that I shall content my self with sub-joining the two following Remarks, one from ^a *Socrates*, viz. *That he heal'd so many sick Persons, and dipossess'd so many Devils, that a just History of them wou'd suffice to make a Volume by it self.* The other is from ^b *Palladius*, viz. *That as to the Nature of them, they are so Great and Surprising, that to such as are not dispos'd to Believe, they are even Incredible ; and that as to himself, he is even Afraid to relate and commit them to Writing, lest in recording them he shou'd record himself also under one for a Liar.*

7. But indeed as to the Truth of these, it is certainly sufficient to urge in their behalf, that the Facts are Borrowed from such Persons as were either Eye-witnesses ^c themselves, or who at least receiv'd the Report of them from those that were. Wherefore to conclude in the words of *Palladius* ; ^d *Since then by the Grace of God I lie not, take care, my good and faithful Friend Lausus, that you too do not err in with-holding your Assent from the Conflicts of the Fathers upon Record ; but Glory rather in the Imitation of their Demeanour who were MACARIUS indeed, that is, BLESSED.*

IV.

I presume I shall not be found much fault with for Shortning the Relation of what was done by *Macarius* in the way of Miracle, or for Selecting

^a *Socrat. Eccl. Hist. Lib. iv. cap. 23.*

^b *Pallad. Hist. Laus. Cap. 19. ad initio & apud Prit. p. 274.*

^c *Bollandi Acta Sanctorum. Pref. Gen. §. 3. Cap. 3. p. 36.*

^d ——— Ἐμῶ τοίνυν μὴ ψευδομένῃ δια τὴν χάριν τοῦ Κυρίου, πισότατε τῶν ἀνδρῶν Λαῦσε, καὶ αὐτὸς μὴ ἀπίσει τοῖς τῶν ἁγίων πατέρων ἄθλοις, ἀλλὰ μάλλον ἐγκαλωπίξῃς τέτων τῶν κιοιδίμων, καὶ ὄντως μακαριῶν, τῶν κατ' ἀξίαν τῶν ὁσίων ἄθλων αὐτῶν τῆς ασκήσεως καὶ τὰ ὀνόματα κεκληρωμένων. *Pallad. Hist. Laus. Cap. 19. ab init.*

Particulars: The first I did to Avoid being Tedi-ous; the latter that I might not give Offence. The present Age, in short, is not much inclin'd to *Credulity*: And in renouncing the *Legends* of the *Romish* Church, we have almost run into the opposite Extreme, of *calling every thing in Question*. That *Miracles* were *de facto* wrought in the *Fourth* Century, and even in Confirmation of the *Homoousian* Faith, is ^a apparent. The extraordinary Gifts of the Holy Spirit had not altogether Left the Church at that time. It is perhaps Hard to pass a True Judgment upon the ordinary Graces, Customs, and Practices of the Church at such a distance; much more Difficult consequently must it be, to think Impartially upon what was Extraordinary. The miraculous Powers in the Declension of the *Prophetic* Sun may possibly want more Allowances to be made in their behalf, than we at this distance can well make, or even are willing so to do. But this by the way.

2. There is, I own, a very ^b Learned and Worthy Person, that scruples not Severely to pronounce against the miraculous Narratives of this kind that occur in the Lives of the Primitive Saints, *St. Paul*, *St. Antony*, and *St. Martin*, &c. Nor do I pretend to Apologize at Rovers for them, as seeming to us now at least to be fairly liable to Exception. But yet this very same judicious Writer speaks not absolutely neither in what he so pronounces. The Concessions, which he makes not much below, are equal to what for my part I should desire, go beyond indeed what I cou'd well expect. For after all,

^a *Socrat. Eccles. Hist. Lib. i. cap. 37. Lib. iv. cap. 24, 26.*

^b *Dodwelli Dissert. in Irenaeum. Dissert. 2. §. 55.*

Some Footsteps he Allows, and those too ^a Visible, even among the Fabulous Legends of these very Lives, of a Divine Power that was Present in a most Remarkable Manner.

3. He Grants indeed that *new Articles of Faith* are to be *Confirm'd* with *new* ^b *Miracles*. But then he leaves us to Conclude, that for the *Old Receiv'd Truths*, the very *First* Apostolical Signs and Wonders are *sufficient*. This I shall not Dispute. As freely do I also Grant, what he Contents for afterwards, that *no Testimony of the mere Sanctity of any particular Person is to be Regarded*, nor any great Stress is to be laid upon it, unless the Good of God's Church is ^c *Concern'd* in that very Testimony.

4. To this therefore let me here Subjoin what is Insisted on by ^d *Cassian*, in favour of my Author, *viz. That the Strength and Force of the Divine Grace which was in him had never been Disclos'd, had not the Love of Christ, and the Good of God's Church compell'd him to it: His Case being much the same at that juncture, with that of the Prophet Elias under the Law, when he call'd down Fire from Heaven upon the Sacrifices, to As-*

^a — §. 61. Erant nihilominus, inter quarti sæculi Fabulas, nonnulla Numinis præstantissimi vestigia, Providentiæ plusquam vulgaris notæ, quæ veram etiam Communionem à reliquis distimulant. Ea ita à Fabulis fecernenda sunt, quod aut multis gesta fuerint testibus, aut testibus adversariis, &c.

^b — §. 63. p. 211.

^c — §. 64.

^d Hæc igitur ejus virtus & gratia, quantum in ipso fuit, semper fortasse latuisset, nisi eum necessitas totius Provinciæ periclitantis & erga Christum plena devotio, amorque sincerus, istud exercere miraculum compulisset.

Quod utique, ut ab eo fieret, non ostentatio gloriæ, sed charitas Christi & totius plebis extorsit utilitas, ut B. quoque *Heliam* fecisse Regum lectio manifestat, qui ignem de cælo super hostias impositum purè, idcirco descendere postulavit, ut periclitantem Pseudoprophetarum præstigiis fidem totius populi liberaret, Collat. xv. Cap. 3. vel apud *Prit.* p. 282.

sert the Cause of God, and to Preserve the Faith of his People entire.

5. But if we Review the very Censure which Mr. *Dodwell* has thus Pass'd upon the Lives of the Antient Monks, and Reflect upon the Occasion of it, St. *Januarius's* Blood, and such like Pretences in the Church of *Rome*: I Ask no Leave to Subjoin, that what is even thought Fabulous in the Memoirs of our *Egyptian* Monks, far exceeds, so far as I can Recollect, in point of Probability, the modern Legends, which at this very Day pretend to Equal what is Superior to them Both. I have no manner of Inclination to Raise the *Fourth* Century to a Level with the *Three* foregoing. The most that I shall urge in favour of what is less Obnoxious is, that the very True Miracles in the Third Century, had as Great an Air of ^e Improbability.

VI.

But were the Glory of Miracles never so Bright and Incontestable in our Author, they are yet Inferior to that mere Inward and Substantial Glory that Purified his Heart, and Adorn'd his Life, diffusing a noble Lustre upon every thing he said or did. For my own part, I cannot but Pronounce *the Graces* of the *Spirit* infinitely Preferable to the *Power of Miracles*; and with the *Greek* ^f *Menologies*, *Ascribe the very Power which he had against*

^e ——— πολλά γὰρ καὶ τοιαῦτα ἰσορήσαμυ· ἄτινα ἐὰν γράφωμεν, αὐτὴ αὐτῆς ὄρατυχόντες καὶ ἰδόντες, γέλωτα πλατυὸφλόσσομυ τοῖς ἀπίστοις, οἰομήοις ἡμᾶς ὁμοίως οἷς ὑπολαμβάνουσι ταῦτ' ἀναπεπλακέναι, καὶ αὐτῆς πλάσσειν. ἀλλὰ γὰρ Θεὸς μάρτυρ ἔῃ ἡμετέρη σωιδότῳ, βαλομήρ καὶ Δία ὑδῶδων απαγγελιῶν, ἀλλὰ Δία τῷ ἐνεργείας ποικίλης σωιδάνειν ἔ' Ἰησὺ θείαν διδασκαλίαν. Orig. contr. Celf. Lib. i. p. 35.

^f ——— τοσαυτῶ γὰρ καρτερίαν ἐν τοῖς ἀρετῆς ἰδρῶσι ἐκλήσατο ὡς καὶ πνδύμάτων ἀκαθάρτων λαβεῖν ἐξουσίαν. Menf. Jan. M."

unclean Spirits to the surprizing Strength which he Acquir'd in the Laborious Toils of Virtue.

2. The very *Driness* of his *Body* was thought a Witness of his *Virtue*. To this effect are we told, that being Ask'd one Day how he came to be so very ^s *Dry*, and free from Hair and Moisture in his outward Person, he made Answer, that *as the Stick with which we stir the Fewel, is it self devour'd by the Fire; after the same manner, if a Man shall Purify his Mind in the Fear of God, the very Fear of God will Consume his Body.* This, I presume, is to be understood with respect to that *Contrition* or *Mortification*, which *Solomon* seems to have Alluded to in those Remarkable Words, *A* Prov. xvii. *Broken Spirit Drieth the Bones.* That Religion in 22. general Contributes to Health, is not to be Denied; but that Intense Application to the Difficult and Rugged Precepts of it, may as soon be conceiv'd to have that effect, which was Visible in *Macarius*.

3. As to *Eating* and *Drinking* it is perfectly ^h *Needless to say any thing: His very Body and Contemplation being Flagrant Testimonies of the strictest Continence.* To Insist upon This, is indeed to Trifle, when even among the ⁱ *Dronish Monks* that were without, there was nothing like a Gluttonous Intemperance to be met with, or a Life not according to Regularity and Strictness, in this respect. Nor was it merely thro' any want of Necessaries neither, but only from a zealous Emulation, every one striving all he cou'd to Outdo his Neigh-

^s Apophthegm. apud *Prit.* p. 249. *Bolland.* p. 1006. §. 11.

^h Περα ἡ βρώσεως καὶ πόσεως ἀειτόν ἐστι γυφθεῖν καὶ λέγειν. Ἐ βούλεται αὐτῆ καὶ τὸ θεῖον τὸ ἀκραν ἐγκρατεῖαν μαρτυρεῖν.
Menol.

ⁱ *Palladii Hist. Laus.* apud *Prit.* Opusc. p. 275.
Ac de cibo quidem & potione supervaneum est dicere, cum nec apud eos socordiores Monachos, qui sunt extra, inveniri possit ingluvies, &c.

hour, in the respective Methods of their different Institutions.

4. His Great *Simplicity*, his *Patience*, and *Long-suffering*, and his *Quiet Submission* to the Injuries that were Done him, were very Peculiar. So too was the *Love* he bore to *God* and to his Incarnate Son *Jesus Christ*, and the *Great Affection* which he had for *All Mankind*. Particulars I hope are needless; and I had rather leave the Reader to Deduce them from these very Homilies, which I think Breath little else throughout.

5. So truly Great is our *Egyptian*, that I may venture to write of him, at large, I had almost said, without Restraint. For besides what I have Already mention'd of him from the *Ecclesiastical Historians*, and must do again, the *Greek Menologies* speak of him, as one whose Conversation and Demeanour was indeed a Complication of Virtues; as one who Liv'd without Blame, Emulating the Life of Angels, who was himself an Angel in the Body, and who had Confidence in the Lord; as one whose Life Burnish'd with the greatest Splendor, as a Rule without Exception, made Manifest in every Divine Virtue; as one, whose very Youth was Distinguish'd by the Sobriety of it, and whose Grey Hairs were Adorn'd with Prudence; as one, in short, who had Christ himself for the Director of his Journey towards Heaven, who was Adorn'd with the Works that were well-pleasing to God, who ^k Bore God within him, and who, in a word, was a *Fix'd* ^l *Star*.

6. These are Particulars, which now perhaps may seem Incredible. But let it be Remembered at Luk. xviii. the same time how *Indefatigable* he was in *Prayer*.

1.

^k Θεοτόκος, a Title which before was given to St. Ignatius.
See Dr. Cave's Life of him, §. 1.

^l ἀστὴρ ἀπλανής.

He withstood a Suggestion once for five ^l whole Years together. And twelve ^m Years Application did it cost him to attain to the *Simplicity*, for which he was so Remarkable. It was a current Report of him, that he was continually in an *Ecstasy*ⁿ, and spent the much greater part of his Time with God, or at least in Heavenly Matters. Both *Macarius of Egypt*, and his Companions, the other *Macarius of Alexandria*, *Ifidore*, *Heraclides*, *Pambus*, &c. were generally believed to converse, not with the rest of Mankind, but (like ^o *Enoch*) Gen.v. 24. with the *Angels* ^p of God.

7. What I would chuse to dwell upon, is his great *Humility*. What Appearance of this there was common to him with others was, that he hated to be Address'd with Esteem or Respect, so as even to seem Deaf to the Person, and to give him no ^q Answer. But if any one made light of him, or run him down, though upon never so idle a Pretence, he would receive that Person with extraordinary Chearfulness, and answer him very Readily. And what seems Singular and Distinguishing in it was, that it was not only Acknowledg'd ^r by the Devil, as that which gave our *Egyptian* the Advantage and Superiority over himself; but especially in being his very Guard and Protection against his Influence ^f and Malice. So

^l *Mac. Apophthegm. apud Prit. §. 2. p. 238.*

^m *Ib. §. 7. p. 248.*

ⁿ *Pallad. apud Prit. in Opusc. p. 275.*

^o *Theod. Eccles. Hist. Lib. iv. Cap. 21.*

^p אלהים is sometimes put for *Angels*, who were the Tutors and Guardians to the Patriarchs: But this Sense by no means excludes the common Version, but implies it, that he conversed with God also.

^q *Mac. Apophthegm apud Prit. p. 258.*

^r *Ibid. p. 249.*

^f *Ibid. p. 264.* And much to the same Effect are we told of *St. Ambrose* in his Life by *Dr. Cave*.

great reason had St.^t *Jerom*, when speaking of the Virtues of *Macarius*, to soar in his Expression, and not mention the *Graces* he was endued with, but with *Grandeur* or *Magnificence*.

8. *Humility* indeed has the First Place allotted to it among the very Beatitudes. And if we view it as Exemplified in our Blessed Redeemer's Life and Conversation, it is without all doubt the *Alpha* and *Omega*, if I may so speak, of *Christian Perfection*. It is particularly Insisted on and Recommended to us by an eminent *Countryman* of our own, as that which, when duly cultivated, will secure to us the special Direction of Almighty God, not merely with relation to our Spiritual State, but even to our Worldly Affairs also. So that we may be as certain what to do in any case of Difficulty, as if we heard a Voice behind us saying, *This is the Way, walk in it*. This, I say, is what Judge *Hale*^s has recommended to us from his own Experience.

9. Nor perhaps can the Nature of it be better Illustrated than by this small Narrative. A certain Brother that once met *Macarius*, preferr'd a Request to him (as was usual with those under his Inspection) to give him some word of Instruction how he might be sav'd. The Old Man sent him twice to a Sepulchre; bidding him the first time Abuse the Dead, which he did to purpose, loading them with Stones as well as Calumnies; and the second time to Commend them, which he did too as extravagantly; but the Dead, it seems, return'd no Answer: Then said the Old Man, by way of Application, "You very well know how
" much you had revil'd the Dead, and they

^t Apud *Pritium* in *Opusc.* p. 270. *Celestium Gratiarum Magnificentia.*

^v See his Contemplations on *Humility, Wisdom, and the Fear of God.*

“ made you no Reply: You remember also how
 “ highly you extoll’d them afterwards, nor did
 “ they return you one Syllable of Thanks: Do
 “ you then, if you are in earnest, and desirous to
 “ be fav’d, become Dead your self; equally re-
 “ gardless of the Injuries of Mankind, and of
 “ their Praise with the Dead; and then you
 “ may be^u fav’d.” That is, in fewer Words, as
 he express’d himself ^w another time, If you find
 within your self that *Contempt* is to you as *Praise*,
Poverty as *Riches*, and *Want* as *Abundance*, you
 shall not die.

VII.

From what has been said, it is pretty plain, that
 the Titles and Panegyrics given our *Egyptian* by
 his Editors, are neither *groundless* nor *precarious*;
 when one ^x calls him, *Pater Sanctissimus Nominis*
in Ecclesiâ Maximi, cui cognomen Magnus, & inter
Patres Ecclesiæ Christianæ Pietatis solidioris laude
& vivâ rerum spiritualium notitiâ Incomparabilis.
 And again, *Veteranus ille inter Christi ministros*
Macarius. Another, ^y *Eremicolarum Decus.* To
 which let me add that of, *The Divine* ^z *Father.*

2. Nor therefore need we wonder, if the Writ-
 ings of our Author in general, or these Homilies
 in particular, should meet with a Reception, and
 keep up an Esteem any thing Equal to so Great a
 Name. ^a *Possinus* the *Jesuit* plainly owns, that
 he publish’d his *Thesaurus Asceticus* purely for the

^u *Mac. Apophthegm. apud Prit. p. 254, 255.*

^w *Ibid. p. 252.* See also to the same Effect a remarkable
 Passage in Dr. *Henry More’s Antidote against Atheism*, Book iii.
 Chap. 14. §. 8.

^x *Dr. Prit. Pref. §. 1, 5, 15. & Dedicat. præmissâ Homiliis.*

^y *Pici Dedicat.*

^z *Θεός ὁ πατήρ.* In Marg. MS. *Barocc. p. 81. char. rub.*

^a *Prologom. ad Thes. Asceticum.*

fake of the *Opuscula of Macarius*; which he there recommends withal in a very particular manner, as Highly useful, not merely for *Ascetics*, but all *Christians* whatsoever without any Distinction. Of which smaller Pieces, by the way, let me advertise the Reader, that they are the very faine for Doctrine and Substance with these very Homilies, or an Abridgment of them. Dr. *Pritius*^b pronounces them to be *Opera Divinae Sapientiae plenissima*, and admires the surprizing manner of Instruction, in which our Author so excels. *Palthenius*^c, when giving an Account how he came to translate and publish *Macarius*, tells us, it was merely by great good Fortune that he lighted on this Holy and Divine Work (meaning the *Homilies*) as abounding with most exalted Piety; and that the Reading of them so far Refresh'd, Delighted and Engag'd him, that having once Begun, on he went, till in three Days time they made him very Troublefome to himself, meaning his Perverse antecedent Sentiments and Corrupt Nature in general. *Tantâ enim* (to use his own Words) *Religione scatent hæ Homiliæ atque Sermones, ut vel in Agone mortis constitutum, in vitam Reducere, atque consolatione piâ, prestò esse queant. Summâ ergò suavitate hujus sacerrimæ lectionis illectus atque devinctus tandem versionem aggredior Latinam.* When he shewed a Specimen of what he had begun to some Friends, they were mighty Urgent with him to Finish the whole. *Superavit*, he goes on, *ipsa operis Amœnitas, Levavit consolationum Copia, Molliit cælestis animo depicta Requies.* *Aded ut Sisyphi saxum dum volverem, id à me volvi minimè sentirem*—— *Atque ita opus integrum à me conversum.* Whence I should be apt to conclude, that he had not seen the Version of *Picus*, which came out

^b *Præfat. generalis* §. 1.

^c *In Epistolâ Dedicatoriâ.*

32 Years before, but only the *Greek Text*. Tho' that by the way. *Picus* again tells ^d us, that the Divine Spirit, which had so far exerted itself in our Author, can never lie idle, but must be fruitful; and farther has brought it to pass that He, who by *Example* was Profitable only to the *Monks* of his *own Age*, should by his *Writings* Handed down to Posterity, be a *common Benefit* to all *Mankind*. Of these, he proceeds to assure us, that he had met with only *Fifty Homilies* in the *French King's Library*; But that upon Perusing them, he thought they would be of Distinguishing Use and Service, not to Monks only, but to every Christian Reader, as Administring no small Comfort to an Afflicted, Drooping Mind, and Drawing it off from the Trifling Concerns of this World, towards Heaven. And since he found that they Prescribed a Rule of Life agreeable to the Gospel with so much Happiness and Success; this very Consideration Engag'd him also in the Translation of it.

3. Monsieur *Pet. Poiret* ^e indeed very roundly prefers our *Macarius* at once to *All the Fathers*. Another Learned Person places him next to *Ephraem Syrus*. But the most Moderate discover an Affectionate Esteem and Hearty Regard for the Homilies. The late Reverend Mr. *Tribbechovius* ^f, of *Sax-Gotha*, says of him, *Jure locum sibi inter Dignissimos vendicat*. But Dr. *Paul & Antony*, *Academix Fridericianæ Professor*, *Nec Homiliæ sunt Panegyricæ aut leves, sed in simplicitate, sed plenæ verâ Eruditione Theologicâ, aptissimæ plerumque ad exponenda totius Religionis Christianæ capita*

^d Præf. Verf. Lat. sub finem.

^e De Erudit. T. 2. 4^{to} p. 543—545.

^f De Ortu Mali Aph. Theol. p. 13.

^g Ibid. p. 64.

palmaria. Cardinal Bona^h Characterizes him in this Manner, *Macarius Ægyptius Signis, Virtutibus & Scriptis Clarissimus*. The Cologneⁱ Professors give this very Reason for the Notes which they have made upon some Exceptionable Passages, as either Obscure, Doubtful, or Uncorrect, *viz.* That notwithstanding All, the Homilies were *Spiritualium documentorum maximè utilium plenæ*. And Dr. Grabe once in private pronounc'd this Author to me (after I had mention'd my Thoughts about Publishing him) to be one of the most *valuable Writers among all the Fathers, for the True Spirit of Christianity*.

4. The late Mr. Ludolph^k also has sufficiently express'd his Esteem for these Homilies, by the Extracts he made out of them: But more Remarkably in that Translation of the Forty-fifth Homily, which he Publish'd some Years ago by way of Specimen, to Recommend our Author, hoping thereby to Engage some Person or other that had Leisure and Inclination, to Translate the Whole. But his True Opinion, or rather Judgment of him is more expressly and fully Deliver'd in the Sermon which was Preach'd at his Funeral by Mr. Anthony-William Behme. The^l Words are These, *viz.* *Of the remoter times, our Friend greatly valued Macarius his Homilies, and Thomas à Kempis his Christian Pattern, of nearer Ages. He Admir'd the former on account of the Primitive Plainness and Simplicity, which was however Enliven'd by a Celestial Energy, and a Sublimity of Thought. He often wish'd to see the Homilies publish'd in All the Vulgar Languages, for common Edification.*

^h Notitia Auctorum in Lib. de Psalmodiâ.

ⁱ See *Eib. PP.* xiv. Tomis, per Marg. le Bigne. p. 45.

^k See *Reliquiæ Ludolphianæ*, 12^{mo}. p. 140, 142, 184—186.

^l Funeral Sermon on Mr. Ludolph, p. 70.

5. But the Recommendations hitherto are All from Foreigners. As to our own Countrymen, neither are they behind hand in their Acknowledgments. I have both in Company and by Letters met with what is at least Equal in his Favour. But not happening to call to mind any of our Eminent *English* Writers that do more than Quote him, I proceed to Observe,

6. That there were Several ^m Books Handed about among the *Egyptian* Recluses (which were Penn'd for their particular Use, as furnishing them with more peculiar Directions concerning that Dispensation of Life which they were under) and which Bore a Character of the very First Rank. They were ever styl'd Θεόπνευστοι, or *Divinely Inspir'd*. And among these the Writings of our Author had a Place, known by the Title of *Macarius his* ⁿ *Book*. Where by *Divinely Inspir'd*, there can, I presume, be no Meaning, or even a Remote Intention to Place it upon a Level with the Canonical Books of the Holy Scripture. But that it is *Inspir'd* in a more Modest and Inferiour Sense; As the *Shepherd* ^o of *St. Hermas* was three hundred Years before, and *Thomas à Kempis* ^p of more Modern Date. This however is a Character sufficiently Distinguishing and Honourable for any Book or Author below the Rank of a downright *Prophet* or *Apostle*.

^m *Cottelerij* Mon. Ecclesiæ Græc. Tom. 1. p. 167.

ⁿ There is indeed a *Latin* Manuscript in the Library of *Peter-House* in *Cambridge*, under this Title, consisting of Epistles in *Latin*, thought to be written not long before Printing. But this does not appear to be our Author's, by what I can guess.

^o See the present Archbishop of *Cant.* PP. Apostolici Prelim. Discourse, §. 10, 11. p. 84, 85.

^p See the Preface to the Second Volume of *Thomas à Kempis*, §. 28.

VIII.

But after all, the Critics have been something Puzzled about the Real Author, Who he was. *Macarius* of *Egypt* has the Common Voice of Every Age in his Favour. Dr. *Cave* ^a was first of the same Opinion. But afterwards ^r did he Ascribe them to the other *Macarius*, of *Alexandria*. *Possinus* ^f reckons them the Work of a Third ^f *Macarius*. But Dr. *Cave* has sufficiently Confuted that Novelty: Returning at last to his First Opinion in favour of our *Egyptian*. *Du Pin* ^t wavers in his Opinion about the matter. He inclines to Favour indeed our *Egyptian*, were it not for a Difficulty from *Gennadius Massiliensis*, which I shall consider by and by. He first takes the Homilies to be very ^t Antient. But afterwards thinks them made by a later ^v Monk.

2. Even when Ascrib'd to *Macarius Egyptianus*, Doubted has it been, whether he were so properly the Author of them himself, or only the Scribe ^u that Penn'd them down from the Mouth of St. *Antony* his Tutor, and so Translated them into *Greek*.

3. If indeed St. *Antony* Died, as some ^w affirm, thirty Years before our *Egyptian* was born: We may then venture, I own, to Conclude He could never be Scribe to St. *Antony*.

4. If any one should offer to Affirm, that these Homilies were not Formally Penn'd by our *Egyptian*, but Taken from his Mouth by the junior Monks: That, if Allow'd, as it will no way Prejudice our Author's Title to them; so at the

^a Hist. Liter. T. 1.

^r ——— Tom. 2. p. 76.

^f Prolegom in Thefaurum Asceticum.

^t Bib. PP. Cent. iv. p. 56.

^v Ibid. p. 58.

^u See *Acta Lipsiaca*, 1684. from *Possinus*.

^w *Baronius*, *Possinus*, *Du Pin*, &c.

same time ought it to Dispose us, in his Favour; to Forgive whatever Defects or Inaccuracies these Homilies have sufficiently been charg'd with.

5. Waving the seeming Niceties in *Chronology*, I find no manner of Grounds for thinking that either of the *Macarii* Paid any regular or constant Attendance upon St. *Antony*. What comes nearest to such a Supposition, is this Fact, which shall be easily granted, *viz.* That our *Egyptian* consult-ed him at times in the way of Visit, and that too upon occasion only. These and the like Particu-lars may at once give place to,

6. That most Formidable Argument of All, that would seem at once to Deprive our *Egyptian* of the Honour of these Homilies, in Favour of a Third *Macarius*. This by *Possinus* ^x and some ^y others is thought to be Unanswerable. It is Borrow'd purely from *Gennadius* ^z *Massiliensis*, and Rests with its whole Weight upon his single Testimony. His Words are These, *viz.* *Macarius ille Ægyptius Signis & Virtutibus clarus, unam tantum ad Juniores Professionis suæ scripsit Epistolam: in quâ docet illum perfectè posse servire Deo, qui conditionem Creationis suæ cognoscens, ad omnes semetipsum inclinaverit Labores, & Luctando atq; Dei Auxilium adversus omne quod in hac vitâ suave est Implorando, ad naturalem quoq; perveniens Puritatem, Continentiam, velut Naturæ debitum, munus Obtinuerit.*

7. But suffer me to say, that this very Allegation is far from being Decisive. For how easy is it to say with ^a *Du Pin*, that *Gennadius* was mistaken? Or that he intended another *Macarius*? Might I not ask, with Dr. ^b *Cave*, *Quid si verò*

^x Prolegom. in *Thesaurum Asceticum*.

^y *Acta Lipsiaca*. 1684, 1698.

^z De Viris Illustr. Cap. x. inter Op. *Hieronymi* ex edit. *Bened.*

^a *Bibl. Patr. Eng. Edit.* p. 56. ^b *Hist. Liter.* Tom. 2. p. 76.

Gennadius *de solis Macarij Epistolis loquitur? Quid si alia scripserit, quæ Gennadij diligentiam fugerint, cum non pauca scripta sint quæ frustra apud Gennadium quæri possint?* Dr. Pritius ^a thinks it not improbable, but that our *Macarius* might, besides these *Homilies*, write an *Epistle* also, tho' that indeed but One. So at least *Aubertus Miræus* has expressly told ^b us in these Words, *Idem Macarius Ægyptius scripsit ad juniores Professionis suæ Monachos* ^c *Epistolam, sive Regulam quæ sic incipit, Milites ergò Christi, &c.* Being then in *Latin*, I am not very sollicitous whether it be any Translation or not. The *Latin* Manuscript *Epistle* of *Macarius* in the *Bodleian* Library Begins otherwise in every Copy: One of which is thought, with some Probability, to be the very same with the *Sarum* Manuscript of the same.

8. What I chuse to insist upon at this time, is something entirely new, which seems to me to put the Matter in a True Light, and to End the Dispute at once. And that is briefly This. In the *Greek* Manuscript (which I must own my self very Considerably Oblig'd to) after the General Title, it is perhaps not unworthy of our Observation, that the whole Book or Collection of the *Homilies* is Inscrib'd in the Margin Πρὸς τὴν συμειῶν ἀσκητήν, &c. As if the Fifty *Homilies* were a Formal *Epistle*. And again at the Beginning of the Seven Additional *Homilies* (which I never met with, or could hear of elsewhere) there occurs again the very same Inscription to the same *Symeon*, with the Addition of these Words, Ἐπιστολὴ δευτέρα, or the Second *Epistle*: Plainly intimating, that the foregoing Fifty *Homilies* were

^a Præf. Generalis, §. xi.

^b Biblioth. Ecclesiastica Schol. in *Gennadium*.

^c This is said to be at *Bruges* in the *Jesuits* College there. As also among the Remains of *Pamelius's* Library.

the First Epistle. Hence it is obvious to conclude, that the Homilies here Translated (which is sometimes call'd the Book of *Macarius*) are the very same with that One Epistle *Gennadius* speaks of; But that the other Seven were probably never Seen or Known by *Gennadius* himself.

9. Did this Conjecture want Confirmation, I would subjoin the following Remark; *viz.* That the Sum or Contents which *Gennadius* gives of the Doctrine of that Epistle, seems at first sight to be the Shortest, but withal the Truest Abstract of the Doctrine or Substance of the Homilies imaginable, as *Du Pin* has also observ'd before me. But let me Add, that they seem to Breath the very same Spirit which appears in the Character of our *Egyptian*; tho' that by the way.

10. A nice Critic might perhaps discover the *Fifty Homilies* of our Author to be an *Epistle*, from *two or three* Words, nay, from one *single* Expression, in that very Supplement to the Fiftieth, which I have added from the Manuscript. The Words are these, *viz.* Διὰ πλειόνων ἢ ἕτι περὶ τέτων ἔχοντες ἐπισεῖλαι, τῇ διαθήσει τῆ ἀμετέρας εὐλογησίας, &c. Where, tho' I have rendred indeed that Word ἐπισεῖλαι only by *Sending*, yet that very *Sending* is without all question in the way of an *Epistle*. Upon a Review of this Passage, I find my self *warping* so far to this way of Thinking, that a little matter more might perhaps make me *Positive* beyond all Recovery. But therefore I stop my self in time, that I may leave it wholly to the Reader, to think with me as to this Particular, if he so pleases, or if he had rather, to let it Alone. I love a little Liberty my self, and am by no means for Tying down another, where *Morality*, *Truth*, and *Religion* are in No Danger.

IX.

Come we now to the *Doctrin*e of our *Egyptian*. And This in general I shall venture to Pronounce *Sound* and *Good*. They had a general Name in the ^d East for Retaining the Doctrin that was *Sound*, and the Decrees of the Council of *Nice*. *Egypt* shar'd in the Reputation, and more particularly the whole Body of the Monks, and among the rest both the *Macarij*.

2. That our *Egyptian* Adher'd to the *Nicene* Decision, with reference to the *Arian* Controversy, is very manifest from these Homilies: Inso-much that Dr. *Forbes* ^e particularly cites him as a Stanch Voucher of the *Homoousian* Faith.

3. In the Church of *Rome* ^f is he reckon'd upon, as one whose Testimony is a Support to *Transubstantiation*. But the *Protestants* ^g have taken care to Undeceive the World, Rescuing our Good *Egyptian* from the *Papal* Usurpation, and Discovering him to Patronize nothing more than the *Real Presence*, as maintain'd in the *Greek* and *English* Churches.

4. So Strenuously does he Assert the Old-fashion'd Doctrin about *Original Sin*, and the *Necessity* of *Divine Grace*, that among the Authorities of the Antient Fathers Appeal'd to by *Vossius* in his *Historia Pelagiana*, those of our *Egyptian* make no Small Figure, as Dr. *Pritius* (in *Præfat. Gen.*) has Observ'd before me.

5. In a Word: There is visibly to be Distinguish'd in our Author a Rich, Sublime and Noble Vein of Piety, but that perfectly Serious, So-

^d *Niceph. Callistus* Eccles. Hist. Lib. ix. Cap. 14.

^e *Instructiones* Histor. Theol. Lib. ij. Cap. 5.

^f *Albertinus* de Euch.

^g Dr. *Whitaker*, Bp. *Morton*, Bp. *Cosins*, and the worthy Mr. *Johnson*.

ber, and Unaffected; Natural and Lively, but Sedate and Deep withal. Whatever he Insists upon is Essential, is Durable, is Necessary. What he continually Labours to Cultivate in Himself and Others is, the Real *Life of God* in the Heart and Soul, that *Kingdom of God*, which consists in *Righteousness, and Peace, and Joy in the Holy Ghost*. He is ever Quickening and Stirring up his Audience, endeavouring to Kindle in them a Steady Zeal, an Earnest Desire, and Inflam'd Ambition, to Recover that *Divine Image* we were made in; to be made Conformable to *Christ our Head*; to be daily sensible more and more of our Living Union with Him as such; And discovering it, as occasion requires, in all the Genuine Fruits of an *Holy Life and Conversation*, in such a Victorious *Faith as Overcomes the World*, and *Working by Love*, is Ever *Fulfilling the whole Law of God*. He seems in short, Never to be Easie, but either in the *Height*, or *Breadth*, or *Length of Divine Love*, or at least in the *Depths of Humility*.

6. But yet so far is He from Soaring by an Injudicious Piety, as if he meant to be Privileg'd above the Common Level, that whatever Abuses may possibly have been made at the second or third hand by our *Enthusiasts* of later Days, in some *Expressions*, which however they came by them, they in reality never understood themselves, He himself never once Pretends to *Slight* or *Neglect* the *Sacraments* or *Publick Service* of the *Church*; much less to be above the Use of the *Scriptures* in general, the *Psalms* of *David* in particular, or even *Forms of Prayer*. The very Imperfect and Broken Accounts we have still Preserv'd of his Life, Inform us of Particulars directly contrary in all respects.

7. The *Manner* in which he Delivers the most Important Truths, Bringing them down as he

does to the meanest Capacity, is very Peculiar. It was very common with the Eastern Sages to *Open their Mouths in Parables*. Nor was it void of Precedent, or Below the Dignity of a True Prophet, to *Use Similitudes*. Our Blessed Lord is Himself an Instance beyond Exception of this Condescending Method of Instruction. I need not observe how much the Great and Wise *Socrates* gave into it Long Before. It is however more material perhaps to observe, that among All the Primitive Fathers, I can think of none who seems to have convey'd his Thoughts in this Simple, Easy, and Familiar Way, besides our Author. In This he stands Alone, and either Decides the Greatest Difficulties, or Prevents them.

8. His Discourses are altogether *Practical*. We may now and then perhaps meet here and there with something *Speculative*. But then it is but Incidental, nor even then Introduc'd, but either to Illustrate, or Enforce something *Practical*.

9. When discoursing upon the Virtues or the Vices of Humane Nature, he seems not so much concern'd about Lopping off any Single Branch or Twig, as to Strike at the Root, and to Fell the Corrupt Tree Whole. His Eye is Always Fix'd upon the *Principles of Action*. And the *Corrupt* or *Regenerate Nature* is ever uppermost in his Thoughts. The One we are to *Die to*, or *Put off*; and the Other are we to *Put on*, or to be *Cloath'd with*. But yet neither is the One, or the Other to be Perform'd in our own Strength. Our Duty, our Author thinks, is First to look up to God in Prayer, as Sensible of our own Insufficiency; but then to Force our selves upon Action as effectually, as if we knew our Prayers were Heard, and the Difficulty were perfectly in our own Power. Nor yet does he think it sufficient to Call upon God at times, as occasion may Re-

quire;

quire; nor yet to be Urgent and Warm in our Addresses; unless we also *Persevere* in Prayer, giving the Almighty no manner of Rest till Sin shall be Subdued, and the Victory of Faith Completed in us.

10. However, after all I can't but own, that our Author is every now and then not very easily Understood, not even by the Learned. This I shall take particular Notice of by and by, and as it comes in my way Account for the Obscurity, and, to the Best of my Ability, Propose a Conjecture now and then towards Clearing up the Sense.

11. At present suffer me to Prepare the way a little, by Observing in general, that the *Philosophy* which was in vogue with the Monks of *Egypt*, was that of *Plato*. *Aristotle* they were rather Strangers to. Nor were they perfectly Masters even of *Plato's* Sentiments. That our *Egyptian* was in this respect a *Platonist*, is, I think, pretty plain from the Homilies that Follow. For instance, the very *Moralizing*, or *Allegorical* Explanation of the Prophet *Ezekiel's* Vision, which is Professedly Done in the First Homily, and in part Repeated or Referr'd to in the Fifteenth and elsewhere, Savours to my Apprehension very strongly of the *Phædrus* of the Divine Philosopher. And who but a *Platonic* Father could be expected to call the *Devil*, the *Evil* or the *Wicked Word*, as our Author evidently does in the *Eleventh* Homily? Intimating that Opposition and Defiance he stands in to the Sovereign *Word*, or *Λόγος*, who Made, Preserves, and has Redeem'd the World. It is the utmost of his Ambition to Unmake, to Destroy, and to Cancel or Defeat that very *Redemption*. But not to Dilate upon this, or any other Instance; I don't think it can Admit of a Dispute, Whether in this very *Eleventh* Homily,

mily, our Author has not Imitated the Celebrated *Symposium* of his Philosophical Master. Let any one but Compare for himself that *Ascent of the Soul*, which the Heathen there Describes, from the *Beauty* of the *Body* up to that *Intellectual Ocean* or *Fountain* of All *Perfection*, with that *Ladder* of *Christian Perfection* which our Author Recommends, and then let him think otherwise if he pleases.

12. How the *Platonic* Principles came to be the Prevailing Sett, both with our *Egyptian* Monks, and the more Antient Fathers, is besides my present Purpose to Enquire. I shall take leave to Say, That it is pretty Easy to Conceive, that the Sublime Ideas of *Plato* may even Contribute in their Measure and Proportion to Render the Discourse of him something Obscure or Intricate, who perhaps has neither Digested his Notions, or any other part of Humane Learning thoroughly.

X.

The Way being thus Prepar'd, I shall now proceed to Examine a little some of those *Objections*, which have been made against our Author. For if we will take the Popular Complaints upon Trust, these very *Homilies* are said to Abound with most Enormous Errors: Not merely those of *Origen*, and the *Stoicks*, but even those too of the *Pelagians*. He is Charg'd with *Ambiguity* and *Inaccuracy* in his very Language and Expression; and, if I mistake not, with almost every *Imperfection* that is apt to Excite *Aversion* rather than the least *Respect*. I Depend upon the Candour and the Patience of the Reader, while I lay before him some Remarks concerning those very Objections, which some way or other I hope may Entertain him, and Mitigate at least the Severity of such an Overbearing Charge.

2. The

2. The first *Affertion* then which I find has given Offence is, That *Angels are* ^h *Corporeal*: Meaning, not they are altogether so, or Absolutely speaking (For that he as Roundly Denies, calling them elsewhere as expressly ⁱ *Incorporeal* also:) But only that they have *Thin* and *Subtil Vehicles* or *Bodies*. ^k *Du Pin*, it is true, says, *This* is an Error very Common among the Antient Monks. Dr. ^l *Pritius* gives it up for a *Nævus*. But then he pleads with a great deal of Good Nature, that our *Egyptian* ought to be Excus'd; *Humane Nature being liable to Mistakes*, &c. And withal, because the more ^m Antient Fathers, *St. Basil*, *Ephræm Syrus*, *St. Cyril of Alexandria*, *Tertullian*, *St. Austin*, *St. Hilary*, *Fulgentius*, *Arnobius*, *Cassian*, and several others, have been as Guilty of the same in this Particular as our Author.

3. But for my own part, though I like the Doctor's Good Nature exceedingly, and Allow the Reasons which he offers; yet can I by no means Allow, what seems on all hands to be taken for Granted, *That it is an Error*. I own the Primitive Fathers are Divided in their Sentiments. And if that can Add any Real Weight to the Authority of the *Fathers*, so are the *Schoolmen*. But what does All this Prove? What Tolerable Grounds or Foundation can the one side have in the present Case to Impeach the other? A mutual Forbearance might even have been Contended for with Modesty. But for one side to Attack the

^h Hom. iv. Vide Marg. *Le Bigne* Biblioth. PP. xiv. Tomis. Tom. 2. p. 50. Item *Macarii* Opusc. apud *Pritium*, p. 114. *Possini* Thef. Ascet. Prolegom. §. 7. Item *Acta Lipsiaca*, 1684, 1698.

ⁱ Hom. xviii. ἀσώματα.

^k Bibl. PP. p. 56. ad Hom. iv.

^l Præf. Gen. §. xvii.

^m See also Dr. *Cave's* Life of *Justin Martyr*, *Petavi* Dogmata de *Angelis*, *Huetii* Prolegom. in *Originem*, &c.

other Thus with a supercilious Warmth, and I had almost said *Insolence*, as is usually done in Disputing upon this very Question, is to my Apprehension an Absurdity in point of Conduct, that stands in need, I grant, of Pardon sufficiently, without Deserving any.

4. The Notion it self of *Angels having Thin Vehicles or Subtil Bodies*, seems at first sight to an Unprejudic'd Reader to suit Best with those Representations of *Angelic Apparitions* which we find in Scripture. And if the Fathers of the Church Borrow'd their Notions as to this particular from the Eldest and Best Philosophy, whose Original is evidently from the Antient *Jews*: No Novel Pretensions to Authority (For the contrary Opinion is comparatively Modern) can be Allow'd to Countenance a Competition. To which let me only Add, that the greatest Mastersⁿ of severe Speculation having Determin'd in Favour of our Author's Sentiments: I cannot help Suspecting for my own part, that his Notion is in it self the most *Rational* as well as the most *Antient*.

5. Hence then I Conclude, that however the Notion may have Contradicted the Decrees of St.^o *Thomas's* School: (For there it is that the Shoe pinches) Or rather, to speak more properly, however it may be Contradicted by them, which I conceive in our Church is of no great Consequence, yet dare I be bold to Affirm, that it is far from being an *Heretical* Tenet.

6. But *Montanus*, it seems, held the Notion. And what if he did? Was it for this Opinion that he was Branded as an *Heretic*? I never yet could learn that. Here then, in the Name of our *Egyptian*, will I Affirm, that Nothing has hitherto

ⁿ Dr. *Henry More*. *Item*, The Author of the *Letter of Resolution* concerning *Origen*, &c.

^o *Bibl. Max. PP. per Marg. Le Signe*. Tom. 4. p. 50. G.

been Offer'd against this Opinion, not even by the *Jesuits* of *Cologne*, which upon Examination can prove it Criminal. And after all, the most Impartial Reason must Allow, that the Opinion is certainly in it self Indifferent and Harmless. So much for the First Objection.

II. What I chuse to mention next as liable to Exception, shall be taken from the Fifteenth Homily, where our Author Exalts the *Human Nature* above that of *Angels*; and to Support the Assertion Denies that *Angels* were Created in the Image of God. But here the first thing which I can't but Observe is, that the *Cologne* Divines have suffer'd This to pass without any Censure. ° *Tribbechovius* indeed of *Sax-Gotha* is for softning the Position, from the Words which he observes it to be Introduc'd with, *viz.* Τάχα ὁ πολμήσω λέγειν. He gives it up for a *Singularity*, which is neither to be Treated with Contempt, much less with Calumny, nor yet to be Embrac'd with Greediness.

2. This Passage, however, might probably be Confirm'd from other Fathers. Others rather think it can be made out from None. Setting this aside; As to *Macarius* himself, his Reasons are certainly not All of equal Force. For (1.) to *Overcome Corrupt Inclinations and Vitious Thoughts*, is what *Angels* are perhaps as Capable of, as *Man*. And whenever they cease so to do, They certainly must Sin, as well as We. (2.) *Angels*, I make no doubt were Originally as much at liberty to *Blaspheme, &c.* as *Adam*: Witness those that Fell. The *Ballance of Happiness* (which they that stood were confirm'd in the Possession of) was no more an *Obstruction* to their Real Liberty, than the Unhappy *Byass* of *Original Sin* in the *Saints*, Hinders

° De Ortu Mali Aphorismi Theol. p. 12.

their Mounting Upwards by *Faith*. And does it really Appear that they are Never Capable of Forfeiting their Happiness by Disobedience, notwithstanding the Prevailing Advantages which they Enjoy? (3.) *Let us make Man in our own Image*, Argues only that there is no part of the *Visible Creation*, but what is *Man's Inferiour*: Not the *Invisible*. The *Angelic Creation* is not Describ'd, but Suppos'd in Scripture. And is it not more suitable to the Stable Wisdom of the Great Creator, to suppose him to have Acted Uniformly in the Production of All his Intellectual Creatures, and to have made the *Angels* in his *own Image*, as well as *Man*? ¶ *Feuardentius*, I know, thinks none but the Blessed Virgin, and perhaps *John the Baptist*, and the Prophet *Jeremy*, to be Exalted thus Above the Holy Angels. And *Dr. Grabe* †, none but the Blessed *Virgin* herself.

Job
xxxvii.
v. 7.

3. But with all due Submission to both those Learned Names, the Question seems to be, as I take it, not so much about the *Persons of Men*, as the *Nature*. And that without all doubt is as much Exalted in *Four*, or *Two*, or even in *One*, as in a *Thousand*. *Jesus Christ's* having Adopted our Nature in the *Redemption* is the Best and perhaps the Only Argument for what *Macarius* Contends, that will stand I mean the Test of a strict Examination. So Bishop *Andrews* †, and *Dr. Barrow* ‡ at least, would not scruple to Affirm. And I cannot but observe, that the Learned Monsieur *Masfuet* §, in his Noble Edition of *Irenæus*, omits the

† See *Petavii Dogm. Theol. de Opificio sex Dierum*, Lib. ii. Cap. 3. §. 8.

‡ In *Iren.* Lib. v. Cap. ult.

§ Ibid.

¶ On the Lord's Prayer. *Item*, Serm. vii. p. 60. Fol. upon *Heb. i. 1.*

‡ Vol. ii. Sermon x. p. 146.

§ In *Irenæum*, Lib. v. Cap. ult. p. 209.

Note which Dr. Grabe had Subjoin'd to that of *Feuardentius*, viz. *Atque huic equidem Opinioni Assentiri nequeo, &c.*

4. But then, the Strefs will plainly lie, not upon the *First*, but *Second* or *New Creation*, when the *Image of God* is Renew'd, and takes Root in the Heart by *Faith*, as Christ is Our *Head*, and We his *Members*. To him that Overcometh by this *Faith*, will Christ grant the Privilege of *Sitting upon his Throne*: which is a Station above that of the *Angels*. Thus indeed does *Irenæus* himself Argue. And under this View the Argument, I confess, has some Weight in it.

Rev. iii.

21.

Hebr. i.

4—8.

5. That other Argument which our *Egyptian* urges, and which is but a Sequel of this, is not easily to be got over, viz. As *Christians*, Mankind are the very *Heirs* of Salvation in and thro' Christ; and that *Angels* are but *Ministring Spirits*, Appointed to Attend them. Now to Borrow a Comparison from the Court of an Earthly Prince, the very *First Minister of State*, tho' Highly Eminent and Noble, is yet not the *Heir* of the *Crown* and *Kingdom*.

Heb. i. 14.

Pf. xxxiv.

7.

6. However, not to be Peremptory: Which way soever we take, the Scope of our Author is evidently much the same with that of the Great Apostle of the Gentiles, viz. To Acquaint us with our True selves, as we are the Offspring, Image, and Adopted Sons of God in Christ; and to Inspire us, as such, with an Holy Emulation, so as to Assert the Dignity of our High Calling and Character in a suitable Life and Demeanour, Worthy of God and of our selves. Thus certainly the Opinion may not only pass off without Censure, but Challenge at the same time a due Degree of particular Applause.

Hebr. ii.

3, 5.

Act's xvii.

28.

Auidor III. It may possibly be Cavill'd at by some, as guilty of *Overights*, or downright *Ignorance* in *Natural Philosophy*. And what if we should even allow the Charge? It is highly probable, that the other *Macarius* of *Alexandria* was much the greater " Scholar in point of Humane Learning. That our *Egyptian* was not sufficiently acquainted with *Aristotle*, is Legible in the very Rencounter he once had with an^w *Eunomian*; at least, that he had Forgot those Subtilties for which his Pretending Followers have been so Famous. * *Suidas*, I own, Records him as one Eminent for *Learning*, or the *Mathematics*. For so μαθηματικά may also signify. But then it is more than Probable, that *Suidas* had Borrow'd this very Testimony from *Socrates*. And then too, if we Correct that very Reading (τὰ μαθήματα) in the former, by (τὰ θύματα) in the latter, we may give up his Humane Learning without any Real Disparagement to his Superiour Character. The Life indeed of the *Egyptian* Recluses was usually a *Philosophical*^y one. But then too the *Philosophy* Cultivated by Them, was not *Speculative* but *Practical*; not that of *Aristotle*, but *Socrates* (what *Sozomen*^z indeed calls *Divine Philosophy*.) What distinguishes the *Wisdom* of that Noble Heathen is, that after all his Studies in the other Parts of Learning, he stuck to *Morality*, and was the very First that^a Introduc'd it into the *Schools* of *Philosophers*.

2. I am not very sollicitous whether our *Egyptian* were really *Ignorant*, or whether he might not, like other Persons wholly Bent upon Divine

" *Dodwel*. Diff. in *Irenæum*, Append. p. 512.

^w *Cassianus* apud *Pritium*, p. 280.

* In voce *Μακάριος*. ex Edit. *Cant.* Vide *Pearsoni* Not. in loc. ^y *Socrat.* Eccl. Hist.

^z *Sozom.* Eccl. Hist.

^a *Stanley's* Lives.

Morality,

Morality, wilfully Overlook, or entirely Wave the Wisdom of Men. What, if even knowing the most exact Schemes of Humane Philosophy, he should chuse to Address himself to the ordinary Capacities of an Illiterate Audience?

3. Under this view then suffer him to^b Affirm, that *every Night the whole Habitable Earth is at once Cover'd with Darknes*. Allow him to speak of the very Elements of *Air*^c and *Water* as if he were speaking of the *Earth*, in the way of Analogy or Accommodation. Indulge him if he speak of *God* himself, as of a *Divine Place* or *World*. Perhaps he might not know, that (*Place*^d) among the *Jews* is look'd upon as One of the Names of *God*. But he had been Taught by the Great Apostle of the Gentiles, that *in God we Live and Move, and have our Being*. And Forgive him at least if he speak of *Satan*, also, as Diametrically Oppos'd to *God* in this respect as well as others. He had Learn'd from *St. John*, that the whole World lay in *the Wicked One*. Our *English* Version renders the Word by *Wickedness*, and that with sufficient Exactness. But the Original, which was in a manner the same to our Author, as *English* is to Us, is as properly to be taken in the Concrete Sense, as in the Abstract.

Acts xvij.
28.

4. I shall give but one Instance more, by way of Specimen, of the Occasion there may be for *Candour*. In the *Fourteenth* Homily, he speaks of the very *Fire*, as if it were *Habitable*, and in all respects Analogous to *Earth*. There are indeed Accounts of *Burning Mountains*, which we meet with among the^e Antients, sufficiently Strange and Surprising. But our Author seems

^b Hom. v.

^c See *Eusebius* de Præparat. Evang. Lib. xi. Cap. 37.

^d *Galatinus* de Arcanis Fidei Cathol. Item *Buxtorfius*.

^e *Plinii* Nat. Hist. Lib. ii. Cap. 106, 107.

rather to be Persuading his own Thoughts upon such an imperfect Hint, to Illustrate the Doctrine he would Inculcate, than to Dwell merely upon History or Nature. He might have learn'd even from *Plato's* ^f School, that the *Four Elements are alike Peopled with Inhabitants Peculiar to each*. And if from thence our Author should be found Illustrating any Sovereign Truth in Divine Morality, or the Life of God; and should even Succeed so well in the Illustration, as to be Understood to the Edification of his Hearers: There is certainly no Fault in strictness to be Found, but a Condescending Ingenuity rather, deserving Thanks, to be Acknowledg'd. The *Reader* need no more Repent of his Candour, than those did, who *Heard* the Homilies from our Author's Mouth.

IV. The next Charge is something of a more Heinous Nature, even that of downright *Pelagianism*. But even here I cannot but observe with Pleasure, that even *Johannes Maria-Braschellensis*, when Animadverting upon the Homilies, as obnoxious in this respect, is withal very ^h Tender and Cautious in his Censures. So indeed are they All, the *Cologne Divines*, *Du Pin*, and *Dr. Cave*; and suppose rather, that the Places are Corrupted, or the Interpolations of *Evagrius*.

2. As to particular Passages, he is even Vindicated by ⁱ *Vossius*, and the Jesuits ^k *Possinus* and ^l *Petavius*. And in general, ^m *Du Pin* seems to

^f In *Timæo*. ^g *Labbe Bellarm.* Vol. ii. 8^{vo}. p. 40. *Col. Profess.* in Biblioth. PP. Max. Tom. xiv. ad Hom. xxvii, &c.

^h Index Expurgatorius. Rom. 1607. p. 98.

ⁱ Hist. Pelag. Lib. vii. p. 773.

^k Thef. Ascet. Prolegom. §. viii.

^l Dogm. Theol. de Dei Immens. Tom. i. Lib. iii. Cap. 8. §. 20. — De Opific. Lib. iii. Cap. 10. §. 2, 3, 4. — De Deo, Lib. v. Cap. 4. §. 7. — De Libert. Lib. ix. Cap. 3. §. 15. — Ibid. Lib. x. Cap. 1. §. 12.

^m Bib. Patrum, Cent. iv. p. 58. Edit. Engl.

have Adjusted the Differences on all sides very Handsomely, in these Words, *viz.* *After this manner does this Author always Reconcile these Two Doctrines of Grace and Free-Will, that we ought always so to Labour, as if the whole depended upon our own Endeavours, and yet to Acknowledge, that without God we can do Nothing.*

3. There is no Man, certainly, more Enlarges upon the *Corruption and Depravity of Humane Nature*, than our Author. Nor need any one Insist more upon the *Necessity of the Divine Grace and Assistance* upon all occasions. So at least the Great *Vossius* thought, when in writing against this very Heresy of *Pelagius*, he continually Refers to these Homilies of our Author. So too the other *Vossius* thought, in his ⁿ *Scholia* upon *Ephræm Syrus*. But I will content my self with Appealing to the Reader. Can any thing be more Express than our Author to the Contrary? Why else does he so carefully Inculcate, *That we cannot Avoid all Occasions of Sin, nor Resist our very Passions without the Assisting ° Grace of Jesus Christ? That the Grace and Influence of the Holy Spirit is even p Necessary to make us Capable and Worthy of Eternal Life; And that tho' Good might even be Done by our Natural Strength, yet can it q never Save us without the Grace of Jesus Christ; That the Actions done without it may perhaps be Good, but not Perfect.*

4. Nor perhaps can the Doctrine of *Preventing Grace* be more Significantly describ'd than when *Macarius* styles *the Power of the Divine Spirit*, the Heavenly *πρεζύμιον*, or *the Leaven of r Prevention*. Let this then be Remembered, and let it

ⁿ Ex Edit. Rom. p. 84.

^o Hom. xxv.

^p Hom. xxiv.

^q Hom. xxvi.

^r See also to the same Effect *Macarii Opusc. de Charitate*, Cap. 19. p. 162, 163, apud *Prit.* Item, *Hom.* 31, & 46.

be Consider'd under one, that the Persons to whom these Homilies were Directed, were not Heathens, or merely Natural Men, but Persons actually Baptiz'd; and that as such, it was their Duty to Stir up the Heavenly Gift imparted to them: That however, in their Minority, they were even then oblig'd to Labour after the Perfection they were call'd to as Christians, by Force and Violence. They could not but know, that as it is the *Father* which *Draws us to the Son*; so that very *Drawing*, however Imperfect, when Compar'd with the *Fulness of Evangelical Grace*, is yet Sufficient to Enable us farther, and even Qualifies us when regarded for the Due Reception of the other.

5. After all, we are told by some, that the Doctrine of *Preventing Grace* is seldom Consider'd as it ought to be. For if rightly^f weigh'd, it would perhaps be found according to these Persons, that tho' Antecedent to the Fall, the Impressions of Grace did Ever Prevent the Upright Motions of *Adam's* Will; and the Determinations of his Will did as punctually Answer as a Counterpart to the Divine Impressions: Yet after the Fall the Case was Alter'd; Man now must first Apply to God, as that Indispensible Condition, without which He will not Bestow his Assisting Grace. Strictly speaking, Preventing Grace is that First Upright Byass of Inherent Righteousness, originally Implanted in our Nature. And till we Comply with it in correspondent Acts of Obedience, God is not Oblig'd by any Act or Covenant, even of Mercy, to Bestow any farther Grace upon us. So that when *Adam* had once Lost this Original Righteousness, and was thereby utterly Disabled from Acting in Correspon-

Eccles. i.

14.

^f See Monf. P. P. OEcon. Divin. Lib. vi. Cap. 5. §. 2. ex Edit. Lat.

dence

dence to the Impressions of Grace, and the Will of God; *Jesus Christ* stept in at this Critical Juncture to Mediate for us; and what was Wanting on Man's Part, did He Perform in his own Person. Thus, tho' in the Event it is true 'tis much the same, yet strictly and properly speaking must every single Son of *Adam* after the Fall, Apply first to God, before He will vouchsafe Grace sufficient to Discharge the Obligations he is under. This at least, if Admitted, seems to have faln in with the Doctrine of the *Greek* Fathers.

V. It may be very easily Objected to him, that he Screws up the *Doctrine of Faith* to an *Unwarrantable Pitch*, Obliging Christians by their very † Faith to *Supersede All Recourse to the Physician*. But to take off All that Offence which this might give, let it be consider'd here again, that in this very Homily our Author is far enough from Insisting upon this as a Duty Incumbent upon All Alike. No. He Distinguishes the Ranks and Degrees of Christians in proportion to the Strength or Weakness of their Faith. As to those who are Young or Weak, Them does he allow the Benefit of a Physician, especially if they Live in the World. But they that Enjoy the Benefit and Advantage of a Recluse Life, are Disengag'd from the World, Know nothing of its Cares and Perplexities, but Possess their Souls in Perfect Peace; and are perfectly at leisure for continual Prayer, which thro' Constant Practice is become Habitual to them: Certain it is, according to our Author, that if these are but Faithful to themselves, Grace Increases, and Gains ground upon them every day. *Death* it self, our last Enemy, shall, we are told by one Apostle, be

† Hom. xlviii.

1 Cor. xv. *swallow'd up of Victory*; and by another, that
 1 John. *this Victory is our Faith*. Suffer our *Egyptian* then
 to Dictate to the Junior Monks under his Care,
 from his own Experience. If He Overcame the
 Infirmities, and Sickly Dispositions of his Body
 by the Prayer of *Faith* himself; it was certainly
 but Faithful Advice at least in him, to Prescribe
 the Same to others, especially to such as were En-
 dow'd perhaps with Abilities to Heal others by a
 Wonder-working Faith of their own.

2. The very Heathen, who however Incens'd
 against the Faith of Christ, yet Borrow'd his
 Morality from that very Gospel he wrote against,
 seems to have Learnt this among other Secrets,
 that the vigorous Efforts of Piety may contribute
 to the ^v Healing of the Body. The Prescription,
 it is true, is from the School of *Plato*. And the
 Practice or Execution of it has been lately Urg'd
 by an Excellent Pen, as a Sovereign *Nostrum* in
 "Philosophy. It is therefore Pardonable at least,
 if our Author should make no Scruple to Insist
 upon it as a Gospel Maxim or Principle, *viz.* That
to him that Believeth, all things are Possible. Nor
 much unlike to this is that Excellent Saying of
 his upon another ^w Occasion, *viz.* " If want of
 " Health befalls you, don't Repine; for if it be
 " the Will of the Lord that you should be Af-
 " flicted in the Body, who are you that you
 " should take upon you to be Angry at it? Does
 " not he care for you in all respects? Or can you
 " Live without him? Bear it therefore Patiently,

^v ————— Ἐκτείνας πνευγὸν νῦν
 " Ἐργον ἐπ' ὀσσεύτης ῥύσον καὶ σώμα σαώσεις.

Hierocles in Pythag.

^u See Dr. *More's* Life, towards the End, concerning the *Lady Conway*.

^w Apophthegm. apud *Pritium*, p. 233. Ἐὰν φθάσῃ σοι ἀρρώ-
 σία σώματος, μὴ ὀλιγόβρει, ἐὰν γὰρ περὶ σε ὁ θεὸς ἀσώτης σε, &c.

" and

“ and Pray to Him, that He would vouchsafe you
 “ the things which are for your Profit. For this
 “ is his Will. Sit down Contented, and Rumi-
 “ nate upon Charity, or Divine Love.

VI. His *Quotations from Scripture are very often not Exact.* This indeed is Granted, not as Peculiar to our *Egyptian*, but as common at most to him with other Fathers. Nor is it Unknown, that this is an Objection too often brought against the very Inspir'd Penmen of the Gospel. I shall not here Repeat the several Handsome Apologies made by Learned* Men upon this occasion. I chuse to Observe something more upon a common Level. It ought then to be well consider'd, that *Concordances* were not very early in being, at least not common. Even those that afterwards were Begun, were very Imperfect, nothing near so Exact, as what we have now. So that in Persons that Quote by *Memory*, there is room enough for pretty Ample Allowances. There might very well be some Variations in the Copies they had Then, as well as in ours Now. It is but Natural to Expect, that at the distance of a Thousand or Twelve Hundred Years, the different Readings might Increase. Several Books which were then in being, 'tis said are since Lost. And even those which are Preserv'd to this very Day, are no way Exempted from Imperfections incident to all Writings whatsoever. Religion was then Taught by Christians, as Philosophy among the Gentiles, in Oral Lectures. And among the Antients, Scripture might be Quoted (as it has frequently been done since) by Memory; not from the Scripture

* See Mr. *Dobson's* Dissert. in *Iran. Praef.* §. 16. *Heinsii* Prolegom. ad Exercit. SS. Script. *Shurenhusius* de Modo Allegandi. *Huetii* Origeniana, Lib. ii. Qu. 13. p. 170. Item, *Simonii* Hist. Crit. Novi Testam. Cap. 31. p. 151.

neither at first hand, but from others, when explaining it themselves, &c. Nor might This proceed Always from Laziness, or Neglect; but either for want of Copies, or Opportunities of Searching.

2. But waving these and the like Allowances, which the Candid Reader never can, nor will Reject; this very Objection might possibly be Retorted upon the Moderns. For they too have been as often Guilty of Misapplying Scripture, as the Antients, if not more; tho' at the same time they are not Half so Excusable in doing so. Instances would be Tedious, and, what is more, Invidious. But taking this for Granted, tho' it will not Prove the Antients Infallible, or Always in the Right, yet it is Sufficient at least to Silence the Moderns, and one way or other to Excuse the Antients.

VII. The *Want of Exactness* in his *Similitudes* or *Illustrations*, is yet more Apparent. ¹ *Du Pin* thinks, *he makes use of Comparisons which for the most part are not Just and Fit.* But here I will not insist on what is sufficiently Notorious, that in ² *Worldly Writers*, *Rambling* has been voted *Genteel* and *Free*, and even an Argument of a *Great Wit* or *Genius*. I only desire it may be Remembred, that these Homilies were spoken off-hand to the Younger Monks. And then if they were taken from his Mouth, and committed to Writing, Omissions and Oversights are but Natural and Common. However, supposing our Author to have Penn'd them down himself; might he not be allow'd, like *St. Paul*, every now and then to Break off upon a Fresh Thought,

¹ Hist. Biblioth. PP. Vol. iv. p. 58.

² Monsieur *Montaigne's* Essays, &c.

or New Illustration? Had *Du Pin* urg'd Instances and Particulars more might be said: But as he has not, such like General Hints, which I need not multiply, may suffice for a Reply.

2. Let it be also Added in his Favour, that like other Spiritual Writers, he is so Intent upon the Real Inward Edification of those he Addresses himself to, that he is even Careless about things of smaller Moment, the Roundness of his Periods, and other Critical Niceties of Stile, or even of Thought. In thinking Thus, sure I am, I think, in very Good Company, and particularly with one of the most Pious, Judicious, and Best-natur'd Critics I ever met with in my Life. For thus does the Excellent Monsieur ^a *Toinnard* Apologize for some such Deficiencies in *Lactantius*, viz. — *Verum absit, ut inde quicquam detractum velim Lactantii aliorumq; Ecclesiasticorum Scriptorum Auctoritati: Id unum contendo, eis, quanto magis ob vetustatem prædicantur, tanto minus in rebus Chronologicis habendum esse Fidei: Cum enim unum Christum scirent, & docerent, eumq; Crucifixum, rerum gestarum ordinem non ita accurate servabant.* Now a Mistake or Want of Exactness in *Chronology* is evidently less Pardonable, than the Nice Adjustment of the Parts of an Illustration. This latter at least might be Venial, upon the score of Fatigue or Indisposition, which the Person speaking may be under, or some other Accident not much Unlike.

3. Or suppose, after all, the *Fault* in reality should be Charg'd not upon the Author himself, but only the Copies of him now in Being. *Sulpitius Severus*, after all his scrupulous Care and Exactness, even to the most minute Circumstan-

^a *Nic. Toinnardi* Not. in *Lactantium* de Mortibus Persecutorum; ex edit. Var. p. 348.

ces in *Chronology*, Complain'd like a True Prophet long before-hand, that all his Pains and Niceness would in time be Entirely^b Lost. So indeed the Event has Prov'd.

4. As to our Author, he seems again to take it for Granted, that in his Time *the^c Devil was Six Thousand Years Old*. Which some perhaps will not easily Forgive. But upon a cooler Reflection, the Assertion will appear rather Innocent than Rash. It is besides my present purpose to Enquire, When the Angelic Order came first into Being; whether Antecedent to the Visible Creation, or at the Same Time. For my own and the Reader's Ease, I will wholly Overlook the Conjectures of the Rabbins, Fathers, and Schoolmen upon the Point. All I shall Observe is, that our Author is by Dr. *Cave* reckon'd to have Flourish'd about the Year of our Lord 373. And if our Blessed Lord was Born in the Year of the World 5634, as some Compute from the LXX. (which was the Chronology of the *Alexandrian Church*) those Two Numbers put together, will make in the whole 6007 Years. So that the Round Number is evidently 6000 Years. But this by the way.

5. To Return. By the Help of one single Manuscript, have I been Able to Restore several Passages in these Homilies, which were not so much as common Sense in all the Printed Editions. And yet this very Manuscript is probably not above 300 Years Old. And if from so late a Copy, very near Two Hundred Emendations have been made: What might we not Expect from One three or four times as Old? For now and then in the Margin of this very Manuscript, a

^b *Sacra Histor.* Lib. i. p. 49. ex edit. *Elzevir*. See also the *Variorum* Note upon the Place.

^c *Hom.* xxvi.

Gap is Advertis'd in these Words, ὧδε δοκεῖ τι ἐλλείπειν.

VIII. The *Questions* Interwoven with the Homilies are found^d Fault with, as being more Curious than Solid, very often of Little or No Moment, and, not to mince the Matter, as being Impertinent, void of the least Connexion or Relation to the Rest of the Homily, or indeed to one another. With much the same view do we find in the Edition of *Paltzeus*, the Author of the Contents (whoever he was) has before the Seventh Homily Censur'd the *Questions* in it, as Impertinent, Frivolous, and Vain; χυδόν ἀτόπες ἢ ματαιάς.

2. But for my own part, I rather side with *Dr. Pritius*, and Applaud his Candour in leaving out those Words, in his Edition. I heartily join with him, when in his Preface he Advertises the Reader concerning these very Contents, viz. *Argumenta Homiliis ipsis præmissa, Retinuimus quidem, quamvis non ipsius sint Macarii, sed alterius cujusdam Auctoris, ineptè sæpiùs Macarii mentem in Summa proponentis, Auctoremq; ipsum non rarò à se^{ne} intellectum quidem, intempestivâ notantis Censurâ.* Whether Thus the Charge of Impertinence does not Recoil upon the Plaintiff's own Head, I leave the Reader to Consider.

3. If the Copies we have now in being were Exact, the *Questions* might soon be Accounted for. For instance, What if I should say, that they were privately put to our Author by the Novices or younger Monks; and that meeting with them pretty often over and over again from different Hands, he might be Induc'd to Incorporate them into his Public Homilies or Discourses,

^d *Du Pin. Bib. PP. p. 56. ad Hom. vii, xi, xii.*

for the Common Benefit of All? Curiosity is Natural enough to every Humane Breast. And younger Persons must not be Discourag'd from Asking such Questions as may Perplex and seem to them of Moment; tho' at the same time they may seem very Idle and Impertinent to others. The Niceties of Method, the Strict Coherence and Unity of Discourse was never yet thought worthy to take place of what might Edify, and Answer the Necessities of the Hearers.

4. But upon a Second Thought I must Acknowledge in his Favour, that generally speaking he has made Amends and Satisfaction for this very Censure. For elsewhere is he as Careful to Inform the Reader without any Scruple, that the *Questions* are even *Weighty, Full of Divine Wisdom, and highly Useful.*

IX. If any now should think our Author chargeable with *Tautology*, in Repeating the very same thing so often over and over again; I shall only Ask, what Antient or Modern Writer is not Guilty of the same, equally with our Author? For Brevity's sake, I shall Omit here the *Liber-ties* peculiar to the *Homiletic* Way; I take no Notice of the *Connexion there is in Truths* with one another; I forbear Observing the very *Small Compass* that *Moral or Divine Truths would lie in*, were every Appearance of *Tautology* to be Discarded Utterly; Nor shall I Descant upon the *Dulness* of the *Natural Man*, and the *Unavoidable Weakness*, even of the *Spiritual Man* in his *Minority*, or during his *Probation*.

Phil. iii. 1.

2. It was the Apostle's own Apology in the like case, *To write the same things to you, to me indeed is not Grievous, but for you it is Safe.* And the very Appointment of God himself by his Prophet, That *Line should be upon Line, Line upon Line,*

Isa. xxviii.
10.

Line, Precept upon Precept, Precept upon Precept, here a Little and there a Little, is either a Direct Warrant for the Practice, or at least gives sufficient Countenance to it. Nor is the *Spiritual* or *Intellectual* Man under any Greater Inconvenience in All this than the *Natural*, in having day by day the very same Common Food and Diet Allotted to him over again.

X. The Charge of *Obscurity* will perhaps not so easily be got over. For the ^c *Cologne* Divines, when Recommending these Homilies, as Full of Useful Instructions, not only Mark what they thought Erroneous, but Warn the Reader before-hand, that there are some Passages here and there which are Obscure, of Doubtful Meaning, and not Reconcilable to Exactness and Propriety: meaning, if I don't mistake them, to Prevent in so doing that Distaste which otherwise the Reader might conceive upon this Account, against several considerable Truths of the First Moment.

2. And much the same is that Charge also which is brought against him by ^f *Du Pin*. His Words are these, *viz. Whoever was the Author, his Stile is Simple, and one may see that he was a good Hermit, who speaks from his Heart without Affectation, or Ornament, and oftentimes even without Order. He Allegorizes all, and Expresses a great many Mystical Thoughts which are hardly Intelligible* ——— *In a Word, some things have escap'd him, which cannot altogether be Reconcil'd to good Sense.* Upon which he Closes All with this Reflection, *viz. So difficult a thing it is in Spiritual Matters not to Wander sometimes!* So

^c Bib. PP. Tom. xiv. per Marg. *Le Bigne*, Tom. iv. p. 45.

^f Bibl. PP. IV. Cent. p. 58. ad Hom. xliii.

that here also is this Unlovely Censure of *Obscurity* insisted on, but so Temper'd with Equity and Candour, that perhaps it is Hardly worth the while to Cavil or Except against it.

3. Else I own an Answer has been given not entirely Foreign to the Purpose. *For when we have said all* (says a Learned and Judicious ^s Pen) *that we can, the secret Mysteries of a New Nature and Divine Life can never be sufficiently Express'd; Language and Words cannot reach them; nor can they be truly understood, but by those Souls that are Enkindled within, and Awakened into the Sense and Relish of Spiritual Things. There is a Spirit in Man, and the Inspiration of the Almighty giveth this Understanding.* Thus far only in general.

4. If we descend to Particulars, it may seem Probable, that *Du Pin* might have suspended the Charge of *Obscurity* as Alledg'd against the Eleventh Homily, had he duly Weigh'd and Consider'd what ^h *Combes* had before advanced to the contrary.

5. And what *Macarius* affirms in the next Homily with relation to the *Double Image* in *Adam*, may perhaps be understood in a Sober Sense, if consider'd with a little Patience and Attention. This *Double Image* may possibly be one and the same thing under different Views and in different Respects. And to Remove the Difficulty, for Experiment sake, let that *Moral Rectitude* of *Adam's* Nature, which he had before the Fall (which according to *Macarius* and the ⁱ Best Au-

^s *The Life of God in the Soul of Man*, Publish'd by the late Bishop of *Sarum*, p. 18.

^h *Biblioth. PP. Concionatorum*, Tom. v. p. 168.

ⁱ See This made out at large in the late Bishop *Bull's* Excellent Discourse, concerning the State of *Adam* in *Paradise* before the Fall. Vol. iii. And Dr. *Hickes's* Letter of Thanks and Acknowledgment for the Discovery in Bishop *Bull's* Life, p. 513 to the End.

thors includes the *Supernatural Gifts and Graces* of the Divine Spirit) be consider'd as the *Constitutive Image* of God in the Soul of Man, and *Immortality* itself as the *Consecutive Image*. For want of more Advantageous Expression, I am forc'd to make use of *Scholastical Terms*. But the Notion under this view seems to be Founded in Scripture. See and Compare *Gen. i. 27. Ephes. iv. 24. Col. iii. 10.* with *Wisd. i. 15. ii. 23.* Now the Original Grant or Donation of this Moral *Rectitude*, and this *Immortality* to Man at first was, however Perfect, yet at best but after the Proportion of a *Seed*, when compar'd with that $\omega\lambda\eta\theta\eta\mu\alpha$, *Fullness*, or *Maturity* which by *Regeneration* we Derive from Christ. Compare again, *John i. 18. 1 Cor. xv. 47—49.* Of This the *First Fruits* were Visible in the *Apostles*. But the *Harvest*, or *Completion* of it, was the very *Adoption* or *Redemption of the Body*. Upon This it is the Promises of God in the New Covenant or the Gospel are Entail'd. And in Contradistinction to the *Earthly* or *First Adam*, is This perhaps call'd the *Heavenly Image*. Rom. viii. 23.

6. Let the Third Instance be that Remarkable Passage in the *Eighth Homily*, where we are Told of the *Sign of the Cross*, that it *Appears* by means of the Divine Light, and is *Fastned to the Inward Man*. The Expression is indeed Surprising, and doubtless never to be understood but in a *Spiritual* or *Divinely Moral* Sense: Much after the same Manner as our Author has in his First Homily Explain'd the *Chariot* of the *Cherubim* in *Ezekiel*.

7. As to our Author's Sense, I am apt to think he might mean nothing more by this *Sign of the Cross Appearing by the Divine Light, and being Fastned to the Inward Man*, than that Prerogative of Faith in Christ Crucified which Overcometh the Compare Gal. ii. 20. — vi. 14, 17. with 1 John v. 4.

the World in the most Complete Sense. This indeed is such an Heroical Degree of Faith, as is not soon Attained to, nor without the severe Discipline of Successive Trials and Repeated Conflicts. But when a Person has once Attain'd to it, He is thereby Establish'd. Of this let *St. Peter* serve for an Illustration. When he denied his Master, his *Faith* was plainly *very Weak*. But when he suffer'd Martyrdom, his Strength appear'd to be that of a Perfect Man.

8. The first Original Occasion for this Unusual and Surprising Manner of Expression might possibly be, that Mention which is made both in the Old and New Testament of the *Mark* or *Seal* which was Appointed to be Made upon the Servants of God. And next to this am I very prone to imagine, that the very Miraculous Victory of *Constantine* the Great over *Maxentius* in a Literal Sense, by virtue of the Christian Standard (in which he was Directed to Expect Success, and that from Heaven) might Contribute not a little towards his expressing himself in a Manner so Surprising. For our Author, if I mistake not, was about Eleven Years Old when this Happen'd. And the Impression which it made upon his Tender Mind might possibly never Wear off.

Ezek. ix.
v. 4.
Rev. vii.
v. 3.

9. When he expresses the Inward Faculties of the Soul by *the Members of the Spirit*, in way of Allusion or Accommodation to the Body; the Candid Reader will not find it very Difficult perhaps to Favour and Indulge him in it; Especially if it be Remembred, that by the *Spirit* he might mean, not the mere abstracted *Soul*, but as in Union or Clad with its Etherial and Finer Vehicle, according to the Notion of the *Platonic* Divines.

10. There is another Expression that is much more Difficult to Account for: As when our Author

Author affirms, that *we are not yet become the Genuine Royal^k Purple*. Surprizing, I confess, and to my self at least entirely New. For I don't readily call to mind anything like it in any other Writer. And tho' I could fancy several Allusions crowded in it, no way differing from our Author's Sentiments or Manner, yet what I chuse to mention to the Reader shall be, that in the Context our Author is evidently intent upon the *Complete Renovation* of our Nature, which is not only to be a *Restoration* of the Perfections which *Adam* enjoy'd before the Fall, but an Improvement withal or Aggravation of them, as also of those Honours and Prerogatives which are Consequential to it. This, I say, seems obvious at first Sight, from what we meet with both Before and After. And there among other Particulars This is not the least, that by Believing in Christ *we are made not only Sons of God, but Kings and Priests unto God and his Father; i. e.* when that Faith is brought to its due Perfection and Consummation, we having *Wash'd our Robes in the Blood of the Lamb, &c.* Or, in other Words, that whatever Complication of High Perfections, Supernatural Favours, and Royal Prerogatives, are Implied in the *Redemption* of Lost Mankind, It is All entirely owing to the Son of God Incarnate, and was Purchas'd for us by his *Blood*: whereby we are made Conformable to Him both in Sufferings and in Glory.

Johni. 12.

Rev. i. 6.

Compare

Iſa. lxiii.

1, 2. Mark

xv. 17.

Rev. xix.

13.

11. There is but one Instance more of *Obscurity* in the Expression of our Author, which I shall only mention here, as Common indeed to him with other Writers both Sacred and Pro-

^k Ουπω γεγόναμεν ἄδολθ πορφύρα βασιλική, ἕτε ἀνόθευθ, εἰκὼν Θεϊκή· ἕπω ἐτρώμεν τῷ θείῳ ἔρωι, ἕτε ἐπλήμεν ἰσὸ τῷ πνύματικῆς ἀγάπης τῷ τυμφίῳ, &c. Hom. xxv.

p. 347.
Ephes. v.
18.

phane, viz. the¹ *Inebriation*, or *Spiritual Drunkenness* of the Saints. But this very Expression will soon be Softned by him that shall consider, that the *Spirit of God* is in Scripture Oppos'd to *Wine*; and the *being Filled* with the Former, is Oppos'd to the being Overcome by the Latter. Whence our Author has elsewhere also call'd this Spiritual Captivation μέθη^m νηφάλις[Ⓞ], making *Sobriety* an Inseparable Attribute or Adjunct of it.

XI. But it is farther Objected, that our Author speaks of *Sin* or *Evil*, as if it were somethingⁿ *Substantial*. This however, even according to the^o *Cologne Divines*, ought never to be Taken in Such a Sense, as favours in the least of the *Manichean* Heresy. For This he had an utter Aversion to, and at times even takes occasion to Confute its Tenets. The Sense of this Expression, these Gentlemen think, is *Metaphorical*; as if by *Substance* our Author, when speaking of *Evil*, meant the *Wealth*, the *Power*, and *Strength* of *Satan*. Others think it should be taken^p *Spiritually*, as having its τὸ εἶναι καὶ συμβέβηκ[Ⓞ] allotted to it by *Dionysius* the *Areopagite*.

2. But perhaps to Solve the Difficulty with more apparent Success, it ought to be Remembered, that our Author's Language and Expression is rather after the Mode of *Plato's* School than *Aristotle's*. *Sin* and *Virtue* or *Grace* are consider'd by our Author as *Two Natures* directly contrary

¹ Hom. xv. and xliiii. Concerning which Expression, see besides the *Platonists*, *Origen*. Op. Lat. Tom. i. p. 150. ex Ed. *Frob. Chrysof.* in *Ephes. v. 21*. ex Edit. *Savil.* *Theodoret.* in *Eph. v. 18*. ex Ed. *Par.* *Cyrolli Hierosol.* ex Ed. *Oxon.* Catech. xvii. §. 10, &c.

^m Opusc. de *Charitate*, Cap. 15. p. 156. apud *Pritium*.

ⁿ Hom. iv, vii, xv.

^o Ad Hom. xv. Bib PP. per *Marg. le Bigne*. Tom. iv. p. 70. B. C. ^p *Tribbeckovius* de *Ortu Mali*, p. 49 — 51.

to each other. So too does the Scripture speak of the *Body of Sin* and the *Body of Death*, of the *Rom. vi.*
Old Man, and of the *New*. Neither Scripture, ^{6.}
 nor our Author seem so much concern'd about *—vii. 24.*
 Abstracted Notions, as about Nature, Life, and Practice. And if *Sin* is at any time spoken of as a *Substance in Sensu Concreto*, as the Schools speak, there is room rather for Candour than for Cavil.

XII. And as little Scope, to my Apprehension, can we find for Branding our *Egyptian* with the Affected Foolery of the *Stoics*. The Charge was first brought by ¹ *Gennadius*, and then Adopted by the Editors of the large ² *Bibliotheca Patrum*. But these Gentlemen Suppose the Passages the ¹ Charge is Collected from, to be Interpolated by *Evagrius Ponticus*. And then again it is Modestly Presum'd, that as *Gennadius* mentions not the Homily which is thus Obnoxious; so, that he either Misunderstood, or perhaps never Read it.

2. But all this while what becomes of the Argument? And what is it that *Macarius* is Censur'd for? Does he Contend for an *ἀπαθεία*? Be it so. And did not the *Stoics* the same before him, and from them some Heretics in the Christian Church? Granting even This, Suffer me to Ask, Does *ἀπαθεία* Signifie the very same thing in the Mouth of *Macarius*, as of *Zeno*? I can never think it. For where does *Zeno* ever Inculcate the Necessity of Recovering that Original Liberty of the Sons of God, which Man Lost by the Fall; and that we are to Attain to it anew thro' a Victorious Faith in Christ our Redeemer, or thro' the Supernatural Grace of the Holy Spirit: which is the Gift of God, the Re-

¹ Bib. Patr. per *Marg. le Bigne*. Tom. iv. p. 45.

² Ib. ante Hom. xxxv. p. 92. A.

turn of our Prayers, and the Reward of our earnest Endeavours after the Deliverance we have Pray'd for? Or did *Macarius* ever Rant like the *Stoics*, Denying there was any Pain in the most Acute Distemper, and Contending that the Passions are No Part of Humane Nature?

3. The *Apathy Macarius* is so earnest for, is, properly speaking, nothing more than a Deliverance from the Tyranny of our Passions, the Bondage of Sin, and the Slavery of our Corrupt Inclinations. This certainly is that Noble Privilege which the Gospel of Christ sufficiently Promises to them that Believe in Him, and are Baptiz'd into his Name. And what is it Less than the Happy Result of our Dying to Sin, to Corrupt Nature, and to the World, as *lying in the Wicked one*?

4. I deny not the Account which one ^fHistorian gives of some *Monks* in *Palestine* that were almost *Brutes*. Nor am I oblig'd to Account for their being so. If I were, I durst be Positive, as I could of any thing, that this neither did, nor could proceed from Practising any thing Inculcated by *Macarius*. The very *Mortifying* our *corrupt Affections*, never yet implied that we should Cultivate no other, or permitted us to let the Field of our Intellectual Nature lie altogether Waste. We are rather Taught, that the more the *Outward Man* Decays, or is Subdued by Mortification and Afflictions: the more in proportion is the *Inward Man* day by day Renew'd.

5. The very same ^t Pen acquaints us also with another Sett of *Monks* that were denominated *Ἀκοιμητοί*, from their not Sleeping. These, it is true, were Remov'd at a pretty good Distance

^f *Evag.* Scholast. *Eccles. Hist.* Lib. i. Cap. 21.

^t *Ibid.* Lib. III. Cap. 18, 19.

from the other. The Persons that gave into this Way of Life, might possibly Interrupt their Natural Rest so long, as to Contract a perfect *Per-vigilium*. And allowing this to proceed from Indiscretion, an Immoderate, or Well-meant Zeal, the Argument is still where it was. The Reader perhaps will Excuse me if I say that this last Instance has met with something like a Sober Parallel in the last Century, in our own Nation, and in a *Protestant* ^v Family. But this by the way.

XIII. When *Macarius* is even said to *Contradict* himself, it is yet not Difficult to Bring him off. A Specimen of this we have in the History of the *Pelagian* Heresy. The Charge is Brought against him by ^u *Scultetus*; but sufficiently Remov'd by *Vossius* and *Petavius*.

2. All therefore that I shall say to another Seeming Contradiction or two in the Homilies is, that if the Passages be duly Weigh'd and Compar'd, the very Contradictions must of course Disappear. Our Author may safely enough Affirm in one Place, that *Sin is not Blended with our Nature, as Wine is mix'd with Water*. Nor need this hinder him from being as Positive upon another Occasion, that *Sin even Incorporates with us, and becomes a Second Nature*. He may venture to Pronounce *Angels, Bodies* in one Homily; meaning that, according to the School of *Plato*, they have *Thin, Aerial, or Ethereal Vehicles*. Nor will he be at all to Blame, if in another he as expressly stiles them *Ἀσώματα*, or *Incorporeal*; Denying only, that they have any Gross, Opake, Terrestrial Vehicle, like *Man* at present. Possibly these Instances might have been Needless.

^v In Mr. *Farrer's* Family. See the Life of Mr. *George Herbert*.

^u *Medulla Patrum*, Parte tertia, p. 433.

But I chose to mention them at least for a Reason ^w *Lactantius* offers upon another Occasion, viz. *Nè cui perversè ingenioso, aut non intelligendi, aut contrà differendi locum relinquamus.*

3. After all that has been offered, if in endeavouring to Vindicate my Author, or to Palliate what seems most Obnoxious, I have either Run into any Error, or Adopted it, because my Author's; If it should even be Thought so by others, especially by their Graces of *Canterbury* and *York*, by the Bishops or Inferiour Clergy, whether *in Convocation* or *out of it*: I here freely Renounce it beforehand, as Preferring ever the *Peace* of the *Church* before any the most *Sublime* Speculation, and Giving entirely in to that Noble Declaration, *Errare Possum; Hereticus esse Nolo.*

XIV. The Last and most Heinous Charge of All which lies against our Good *Egyptian*, is that of *Austerity*. And This, I confess, am I Forc'd at first Sight to Plead Guilty to in his Name. Nor shall I sue for any Favour, which the Impartial Reader will not as Freely Grant, upon a Perusal of the following Particulars. *Austerity* perhaps is but Natural to the Cell. By Retiring indeed we may possibly escape the *Levity* of the World. But then instead of That, are we too Prone by the Fatal Law of Corrupt Nature, to Run, however unawares, into the other Extreme of *Sourness*. Accordingly is our *Egyptian* by the ^x *Historian* describ'd to be *περὸς τὴν ἐνλευχάρονίαν ὡς νεῖος*. Nor can he even Forbear giving an Instance of it. For when *Macarius* was once Ask'd by Somebody for a little Drink, He only Recommended it to his Petitioner by way of Answer,

^w De Verâ Sapientiâ & Relig. Lib. iv. Cap. 22.

^x Socr. Scholast. Hist. Lib. iv. Eap. 23.

to Stand in the^s Shade, Alledging, that there were many Travellers who wanted even that Refreshment. An Answer, which, how well soever it might suit with such as profess Solitude and Poverty, would hardly pass now with us for common Civil Usage, much less for Hospitality.

2. But even in the very Discharge of his Office does it seem to have given a Taint to his very Instructions. For Instance, when Abbot² *Esaias* once Address'd him for some Word or Sentence to Employ his Thoughts upon: the Old Man only made this Answer, *Fly from Men*. The Abbot ask'd a second time, *What he meant by Flying Men?* It was Replied, *To sit in your Cell, and to Bewail your Sins*. The very same Answer did he also give another time to Abbot^a *Aio*, with this only Addition, *viz. Never Love the Discourse of Men, and you are Sav'd*.

3. At another time in^b *Scetis*, when the Old Men of the Mountain had got him to themselves, and desir'd the Favour of him to make some Discourse to the Brethren; He did not, it is true, Absolutely Refuse to the Request; But All he said was, *Let us Weep, my Brethren, and let our Eyes Run down with Tears before we Go, where otherwise our very Tears shall Burn up our Bodies*. Whereupon, as the Relation goes on, they All Wept, and Fell upon their Faces, and said to him, *Father, do thou Pray for us*.

4. I shall Name but one thing more, and that is a^c Rule, or Saying no less Remarkable, *viz. A Monk ought to give himself up to Fasting, as if he were to Live an Hundred Years. So ought he to*

^y Ib. & apud *Cottelerii* Mon. Eccles. Græc. Tom. iii. Cap. 94.

P. 100.

² *Mac.* Apopthegm. apud *Prit.* p. 257.

^a Ib. p. 269.

^b Ib. p. 264.

^c *Cassianus* apud *Prit.* p. 279.

Bridle in the Emotions of his Mind, to Forget Injuries, to Reject Sadness, and to Despise whatever is a Matter of Grief or Detriment, as if he were every day to Die.

5. So that in short, upon a due Comparison of Both, the other *Macarius* of *Alexandria* seems to have carried off the Good Liking and Esteem of Mankind, at least to have Deserv'd it, before our *Egyptian*: He being on the other hand Cheerful, Engaging and^d Obliging to the younger Persons that came to Apply to him, and merely by the Condescension and Sweetness of his Address, Winning them over to the *Asctic* Life. At least, a Manner so Obliging seems better Adapted to the Generality of Tempers and Dispositions now.

6. I must own, that in the late Abridgment of *Socrates* I find an Account of our *Macarii* something Different, *viz.* That the other of^e *Alexandria* was the *Austere Macarius*, and our *Egyptian* the Obliging. I met with it after I had Penn'd the Account I have now been Giving. And Suspecting my self to be Guilty of an Oversight, I Consulted the Originals. But at last I found upon the Review that it was Otherwise, even as I said at first. But indeed, the Worthy Author of that Abridgment is not Singular. For in the Accounts we have Left relating to Both, by different Hands, the Writers have Mistaken both the Persons and the Facts, Attributing to one what Properly Belong'd to the other. But this by the way.

7. However, tho' *Austere*, I must not, cannot easily Depart from the Real and Distinguishing Merits of our Good *Egyptian*. For upon a nearer

^d *Snidas* in voce *μακαριος*, from *Socr. Eccles. Hist. Lib. iv. Cap. 23, 24.*

^e *Mr. Parker's Abridgment, Part ii. Book iv. p. 57.*

View even of this very *Austerity*, when once set in a True Light, it may possibly appear after all to be *Amiable, Generous, and Noble*; and to lie as much above the Reach of *Censure*, as *Good Nature, Wisdom, and Good Sense*, as *Experience, Sincerity, and Goodness* it self can place it. To this end let us duly Weigh and Consider first the *Great Depravity* of Humane Nature in its present State of Degeneracy, together with that *Danger and Infection* there is in the *World*: Infomuch that St.^f *Antony* the Great, Fortified as he might be by Long *Solitude* against it, yet Complain'd of its Influence, as often as he went Abroad, which yet he never did, but when sent for on purpose to Do Some Public Service; and that even then (to Prevent the Mischief and Effects of it after all) he was Fore'd to Hasten back to his Cell, so soon as the Business that call'd him out was Over.

8. Add to this the peculiar *Diffidence* of our Author, as to *his own Strength*. The Reader, I imagine, will not be Offended, if upon this Occasion I Present him with an Account of his Last Moments from a *Greek's* Manuscript which never yet

^f *Pallad. Hist. Laus. Cap. 18.*

^g MS. Baroc. N^o. 213. p. 295. Ἐκ τῆς βίης τῆς ἁγίας Μακαρίου τῆς Αἰγυπτίας. Διηγέσασθε παθόντις ὁ μέγας εἰς ἃν τῶν αὐτῶν μαθητῶν, καὶ ἀξίοδοχος τῶν ἄλλων ἐπιστολῶν· ὅτι καὶ τῶν ἐσθλῶν ἐκείνων ἰσχυρῶς ἐν τῇ τῆδε ἀπήρθη ἡ μακαρία μακαρίας ψυχῆς, ἦσαν τινὲς τῶν θεῶν χαρακτηρισμάτων ἡξιομάρτων, νυκτερινὴν ἄδον ἢ ὑμνωδιάν· καὶ ἰδὲ οὕτως ἀδρόν ἐξέλαμψε τις παλαῖσι, τῇ φαιδότητι ὑπερτῆλιον. Ἀμα δὲ τῆς φωτὸς ἐκείνου καὶ ἀγγέλων πληθὺς ἐσώθη, καὶ ἀγαθῶν ἰδεῖα μελωδία ἐξηκῆσθε. τῶν δὲ ἀδόντων μέσων, ἢ ἐκείνο τὸ χερσθεῖν τὸ ἐν Θεῷ περιεργὸν ἀταρξῆς εἰς ἰδὲ τῆς μακαρίας κοιτῆς ὑπερλάμπον ἀξίδορον τῆς κάλλει, καὶ τῶν ὄλων μακαρίων τῆς μακαρίας ψυχῆς ἐν ἀγκάλαις φερομένην ἔχον. ποία δὲ γλώσσα θράσσει ἐξηγήσει ὅσον αὐτῶν ἐκείνην ἀναπεμπομένην εἰς ἄρκακις φῶς ἐκείνου. ὅθεν τῶν ἀερίων δαίμονας παρῶντάτω διεσηκῆσθε καὶ ἐμπλητρώσθε, ὡς οἷς δοξῆς ὁἷται τετύχησθε μακαρίαι, ἰδὲ ἐν ἐξέθουγες τὰς ἡμετέρας χεῖρας. εἰ δὲ μακαρίας καὶ ἐτι τῆς μετῶν παθεῖα χροῶν, ἐν ὅδον τῶν ἐκείνων

yet was Publish'd. " This then Informs us from
 " *Paphnutius* the Great, one of our *Macarius's*
 " Disciples, and who Himself had under him the
 " Care of others, that in that Holy Night in
 " which the Blessed Soul of *Macarius* was Taken
 " from among Men, some of them who were
 " Favour'd with Divine Gifts, were Present ;
 " And as they were Singing the Night-Service,
 " Lo, all on a sudden there Shone out upon the
 " Holy Fathers an exceeding great Light, in
 " Brightness above the Sun. But, together with
 " that Light, there appear'd a Multitude of *An-*
 " gels ; and the Sweet Melody of Heavenly Songs
 " was Heard. And in the Midst of them that
 " Sung, was that particular *Cherub* that was Sent
 " from God at the Beginning to be a Guide to
 " *Macarius*, Outshining All by Prerogative, Ex-
 " celling in Beauty, and Carrying off the truly
 " Blessed Soul of *Macarius* in his Arms. But
 " what Tongue is that which shall be Able to

ἐκείνων ἢ παρὰ τὸν ἀποστόλον καὶ τὸν ἀποστόλον ἢ ὑπερβαλὼν εἰ μὴ ἀπὸ ταπεινο-
 φροσύνης, καὶ ἁμάρταν ἐξέφυγον ἔφη, ἀλλ' ἔτι δέδοικα. εἶτα ἡ
 ἀνωτέρω φάλαγγς προστίθεται πρὸ φωνῆς καὶ δυναμῆς, τὸ αὐτὸ ἐφθέ-
 ζεται, ὅτι ἡ προσέτιμα. ὁ δὲ μακάριος ὡσαύτως ἀπεκλείσθη ἁ-
 μάρταν ἐξέφυγον, ἀλλ' ἔτι τέθηκα. ἡνίκα δὲ τῶν ἐπισκοπῶν ἐπίση-
 ναὶ ἐμίλλε πύλων ομοίως τῇ πρώτῃ, ἡ οὐκίτε καθεστηκὺα δυνάμεις
 τὸ ἐξέφυγε εἶπασκε. καὶ αὐτὸς ὁ δὲ μακάριος, ὁ δὲ δὲ δὲ δὲ δὲ
 ἀποστόλεως, ἐδάμασθε φωνῆς, ἀλλ' ἔτι φωνῆς αἰμὶ ἐπίδειξ. ἐπεὶ δὲ
 εἶδον τὸ πρὸς τὸν οὐρανόν, τὰς δὲ γοεῖας ἐλοχύζουσας καὶ πρὸς αὐτὸν ἐξέ-
 φυγε ἡμᾶς οὐκὸς ἐπιγεγονοῦσας φωνῆς ἡρησάμενος ἐπληξεν αὐ-
 τὰς. καὶ φωνῆς τὰς μεθοδείας ὑμῶν καλῶς διεφυγον, καὶ ὄντως
 ἀπελευθέρων τῶν ἐλοχύζουσας ἐν τῇ βασιλείᾳ, ἡ Κυρία μου Ἰησοῦ, καὶ
 νῦν εἰσελεύσομαι εἰς τὰς αὐλὰς τῆς αἰῶν ἀνακρείας, ἀνθ' ὧν ὑπέστην
 παρὰ ὑμῶν ἐπηρειῶν καὶ πολέμων, ἀπλαυσας τῆς λαμπρῶν καὶ αἰω-
 νιαν ἀγαθῶν ἀπέλθῃτε ἐν τῷ γε νῦν ἔχον ὑμᾶς ἐσωθῆς ἀπὸ κλαί-
 εστε οἱ κληρονομοὶ εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον ὑμῖν,
 καὶ οἷς ὑμεῖς προσέτιμα ἔσεσθε. ταῦτα διαλεγόμενος ἡ μακαρία αἰ
 ἐπισκοπῶν πύλων ἀπεκλείσθησιν, καὶ ἔπει οὐκὸς ἀοράτοις ἀπὸ κρε-
 ασίλλε μᾶστιξιν ἐπὶ τῶν σφῶν κληρονομοὶ δυσυχίαν ἀπηλάθη-
 σαι :

“ express

“ exprefs how Great a Light Stream’d from it,
 “ as it went up into Heaven? Hence it came
 “ to pafs, that the Devils of the Air, who were Ephes. vi.
 “ Oblig’d to Keep off at a great Distance, and 12, &c.
 “ struck with the Sight, cried out, *O Rare!*
 “ *What Glory have you Attain’d to, O Macarius?*
 “ *Lo, Now you have Escap’d out of our Hands.*
 “ But *Macarius*, even at this very time, exerted
 “ his usual Temper (for there is no way of Lay-
 “ ing flat their manifest *Pride*, but by *Humility*
 “ of Mind.) *But with your Leave*, Answer’d he,
 “ *I have not at all Made a clean Escape, but am*
 “ *still in Fear.* After this, another Troop, some-
 “ thing Higher indeed, but not Able to come
 “ near the Light, made the very fame Speech
 “ with the former. But *Macarius* Answer’d them
 “ also in like manner, *I am by no means Escap’d,*
 “ *but am still under the Sentence of the Grave.*
 “ But as he was juft going to Enter into the
 “ Heavenly Gates, the Forces which had Lodg’d
 “ themselves thereabouts, faid something like the
 “ First, *You are Gone then.* But then too, on the
 “ other hand the Divine *Macarius* (O thou
 “ Metropolis of All Vertue!) *By no means,*
 “ Answer’d he, *but I want even yet to Finish my*
 “ *Flight.* But when he was once within the
 “ Gates, and as thefe without were Grumbling
 “ in a very mournful manner, and Bawling after
 “ him, *You are Gone tho’, as before;* He rais’d
 “ his Note to a more Audible Pitch, and Struck
 “ them with Astonishment, *Verily now,* faith he,
 “ *I Grant I have Escap’d all the Traps which you*
 “ *had laid for me in the way, and have actually*
 “ *my Liberty in the Kingdom of my Lord Jesus.* Rom. viii.
 “ *And now shall I enter into the Courts of the* 19, 21.
 “ *Realms Above (before which I submitted to the*
 “ *Conflicts and Wars that came from You) to En-*
 “ *joy the Bright and Eternal good things. Be Gone*
 “ *therefore*

“ therefore now this very Moment ; Bewail your
 “ Selves, ye Cursed, and be Gone to that Ever-
 “ lasting Fire which is Prepar’d for you, and for
 “ such as you shall be oblig’d to Introduce. As
 “ Macarius was Haranguing them to this Effect,
 “ the Heavenly Gates were Shut upon them,
 “ and these Demons were immediately Scourg’d
 “ away with Invisibile Whips, and Drove back
 “ with Confusion into their own Misery.” Thus
 far this Manuscript. Which by a late very Learn-
 ed and Judicious Friend has been thought a Noble
 Testimony. But for my own part, the Uses I
 shall make of it are as follow :

9. As to the Substance of what is here Related
 after the Old *Monkish* way, I do verily Believe
 it to be so far True, as that, to speak with the
Greek Menologies, that He not only made an *Hap-
 py Exit* ; but more particularly, that he * *Escap’d*
*all the Bands of Demons, and Arriv’d to the En-
 campments of those Angels, whose Life he so closely*
Imitated as to be Free from Blame, and to have his
entire Freedom with the Lord. And for any thing
 I dare imagine to the contrary, his Soul proba-
 bly was Conducted up to its respective Lot of
 Bliss and Glory by a peculiar Guard of Angels.
 For so at least has our *Egyptian* ^h Taught us to
 think in general, in these very Homilies.

10. But then, may I not Ask, What if the
 Angels, which Attended his *Exit*, were of the
 Pf. xxxiv. Cherubic Order ? Might not the *Head* or *Cap-
 7. tain* of that peculiar Band of *Cherubims* have been
 his *Guardian Angel* ? This was certainly an Opi-

* Τῶν δαιμόνων ἔλυσας τὰς φάλαγγας, ἃ ἀγγέλων ἐφθασαί.
 τὰ τάγματα, ἃν τὸ βίον ἀμέμπλως ἐξήλωσας παύρησιαν ἔχων
 πρὸς κύριον.

^h See Hom. the xxii^d and xxvith. Compar’d with Hom. xliii.
 towards the Conclusion,

nion highly in Vogue among the *Primitive* Christians, and that some time before the Age of *Macarius*. Nor is it in the least Incredible that the *Spiritual Wickednesses in high Places* should never leave Baiting him with continual Temptations, till such time as by his being Taken up into that Fix'd Station of the Happiness which is in Heaven, an effectual Stop was Put to their Malicious Efforts.

11. But what I principally mean to Infer from this MS. Account of the *Exit* of our Author is, That as to his *Natural Frame, Temper, and Disposition*, He *knew Nothing* of *Self Confidence, Presumption, or Security*; and that tho' He was incessantly Earnest in *Working out his Salvation*, it was yet *with much Fear and Trembling*; not that *Slavish* Fear of the *Jewish Law*, nor yet those *Panic* Apprehensions Observable in a mere *Child, or Novice* in Christianity: But that He Liv'd in a Constant Sense of that truly *Apostolical* Advice, *Be not Highminded, but Fear.*

Rom. xi.

12. What Confirms this Character of Him, are the very Sentiments Inculcated by him in these Homilies, *viz. That a Man ought Always to Live in Fear, because Always expos'd to Temptations, or in a Capacity of Falling away, notwithstanding any Holiness he has acquir'd; that Notwithstanding the Singular Grace which is Bestow'd upon Christians, they ought to Work out their Salvation with Fear and Trembling.* He had found in the Course of his Experience that some Proficients there were in Religion, in whom *Sin* Reviv'd, even five¹ or six, after it had Seemingly been Dead. He more particularly^m af-

20.

ⁱ Hom. xvi.

^k Hom. xxvi, xxvii.

^m Hom. xxxii.

^l Hom. xvii.

firmly that *we cannot know whether we are in a State of Grace or not*, so long as we are in this World, because always Tormented with the Motions of Lust: But that at the Day of Judgment it will Appear. In persuançe of this, and to make All Sure as possible, he is for Leaving no Stone Unturn'd, nor will he allow a Man that is even Improv'd in Virtue to Reflect upon himself under that View, but rather as one that has Doneⁿ Nothing; alledging that he ought rather to Press forward with the greater Fervour, lest he Lose the Holy Spirit thro' Pride or Laziness. According to him in Short, *No Man can Justify saying, I am^o Free from All Sin.* And to Mitigate the Seeming Harshness and Severity of these Reflections, let the Reader but Peruse and Dwell upon the Author's own Beautiful Illustration of the Matter, in the lively Comparison he has given between the Christian Traveller, and^p Merchants that are at Sea, who even in a Calm Sea, and under a Serene Sky, have yet a Secret Uneasie Apprehension that a Storm may Overtake them Unprepar'd.

13. That *Chosen Vessel* the Great Apostle of the Gentiles tells us of Himself, that lest he should be Exalted thro' the Abundance of Revelations, there was *Given Him* withal, the Messenger of Satan, a *Thorn in the Flesh* to Buffet Him. And indeed had He Faln, what a Dreadful Calamity must have ensued to the Churches? But to keep to our Good *Egyptian*, had he also Faln, who came Behind none but those of the Apostolical Order, how very Fatal an Influence must it have Spread over All *Egypt*?

ⁿ Hom. x.

^o De Elev. Mentis. Opusc. Macarii apud Pritium. Cap. 14. p. 127, 128.

^p Hom. xliiii. towards the End.

So Dreadful a Shock must it have given to the Common Faith, that were it only upon this Single View the Tempter is too Vigilant as well as Cunning to be suppos'd ever to Leave him. No. He is never out of Character, but continually upon the Watch against some Unguarded Moment. Our Author therefore knowing within himself, that he could not Perish Single, but that the Greater his Improvements were, and the Higher his Advances, the Greater Subtilty would the Enemy Exert, there was nothing he could Dread so much as the least Flaw or Blemish in his own Conduct and Example. The Reader, I hope, will Excuse it if I Add here the *Red* Marginal Note to this Effect, which I have Transcrib'd from the ^a *Greek MS.* viz. ὅτι καὶ αὐτοὶ οἱ γλυτάρημοι ἐν πάσῃ πληροφροσύνῃ τὴν χάριν τοῦ ἁγίου πνεύματος ἀπὸ φόβου εἰσὶν ἔχει γὰρ καὶ κατ' αὐτῶν ἕξοσίαν ὁ σατανᾶς εἰ μόνον ἴδοι αὐτοὺς ἀμελήσαντας, ἢ ὑψηλοφροσυνήσαντας.

14. In Circumstances like these there was no one thing we know of cou'd have Secur'd him Better, or indeed So well, as a General Distrust of himself to the very Last, the strictest *Severity* of Holy Discipline, and in one Word, that Frightful *Complication* of *Rigid* Vertues which we usually call *Austerity*: Which to the *Mystical* Temple of the Holy Ghost is under the Gospel of much the same Service, as the Curtains were to the Outward Tabernacle under the Law; which we know were made of *Badger's Skins*, when within it was Fill'd with a *Cloud of Glory*, the Divine *Shechinah*, or the Presence of God himself. Or as the late Learned and Pious Mr. *Dodwell* expresses himself when speaking of

^a MS. Baroc. N^o. 213. p. 72.

[†] First Letter conc. Holy Orders. §. xiii. p. 39. Ed. 2d.

the Fathers, *The very Conversing with such admirable Monuments of Piety where most of whose Errors seem to have proceeded from a Nobly designing excessive Severity, and their Practices rather exceeded than fell short of their Doctrinal Severity, must needs, like the Conversation of God with Moses in the Mount, affect them with a proportionable Splendour, &c.*

15. In every thing our Author did, it plainly Appear'd that his Mind was constantly Preserv'd in a Noble *Suspension* or Elevation, as to his own Personal Satisfaction, from even the *Lawful* Enjoyments of Inferior Nature. It was a Settled^f Rule with him, that if he had any spare time to spend in Conversation with any of the Brethren, and Wine happen'd to be Set before them, to Drink a Glass, upon their Account, to Avoid giving Offence. Indeed he was Glad of it, that when All was over, he might have some New Pretence for Afflicting himself. For after so little a Quantity as one single Glass, he wou'd Oblige himself not to Drink even *Water* afterwards for the Space of a whole Day. So Severe were the After-Penances which he Enjoy'd himself upon any such Emergency, that his Friends were forc'd to Retrench their very Civilities of this Kind, for very Fear, lest he should even *Macerate* himself to Death.

16. We are^g told indeed by Persons of no *Monkish* Character, that the Advantages arising from such a *Self-Denial* are Incredible. *The Greatest Secret*, said an excellent Countryman of our own, *that one Friend cou'd Communicate to another, is a constant Denial of our Selves in in-*

^f *Mac. Apophthegm. apud Pritium, p. 248.*

^g See Mr. Richard Ward's *Life of Dr. Henry More, p. 108.*

different things Consistent with Health, till the Glorious Victory over Sin is Completed in us.

17. So that were there any need of Allowances to be made, as in our Author's Case, I confess, I can see none, yet I think we cou'd not well make too many in Favour of so Untainted a Vertue as His, or for the Eager Eruptions of the Primitive Church in her *First Love*, After her Zeal had once Approv'd it self *Sincere*, After so Chearful a Compliance with *Persecution*, and so Miraculous a Demeanour under it.

18. To Remove therefore the very Disagreeableness of this *Austerity*, let it be Consider'd farther, that our Good *Egyptian* never Prescrib'd any thing to others, which he had not first Submitted to himself, and given Ample Proof of it in his own Life and Conduct. It was a *Customary Thing with him to Fast whole " Weeks together.* Nay, for *v Twenty whole Years running* has he never once had his Fill of Bread, or Water, or of Sleep. This of it self was certainly Enough to Vest him with an Unlimited Authority to be proportionably as Rigid in his Exactions upon others, as to those Particulars I mean, which, he had so Abundantly Exprienc'd the Benefit of upon himself.

19. Perhaps too we ought to Interpret *Socrates* by *w Cassiodorus*, and when one tells us that our Author was *περὸς τῆς ἐντυγχάνουσας ἀσκήσεως*, to Remember that the other seems to Explain those Words, *viz.* that he was so *ab initio ergà delinquentes*, agreeably to what we read of *Wisdom*, that *She too will walk with a Man at first in* Ecclus. iv.
17.

^u *Mac. Apophthegm.* apud *Prit.* p. 254, 261.

^y *Socrat.* *Eccles. Hist.* Lib. iv. Cap. 23. with *Vales.* Note on the Place.

^z *Cassiod.* *Eccles. Hist.* Lib. viii. ab initio.

Crooked Paths, bring Fear and Dread upon him, and Torment him with her Discipline, till Such time as She can Trust his Soul, and Venture him with her Secrets. The very Safest Method is without all Question to Begin with whatever is Difficult, to have those Difficulties Lessen by Degrees, and wear off in time: A Method directly the Reverse of what is Practic'd in many of the *Romish* Monasteries, where, if they are not wretchedly Belied, the young Novices are perfectly Inveigled by a pretended Shew of Ease, a Deceitful Probation, or a Year of Indolence.

20. Farther yet; whatever *Severities* he might Exercise upon others, they were evidently Confin'd to Persons of the *Monastic* Order, who by Profession had Renounc'd the World, and Oblig'd themselves to Uncommon Strictness, which too for ought I can learn to the contrary, was even Necessary in the Circumstances they were under.

21. I am not Sensible that I have met with any thing either in the *Life* or the *Writings* of our Author that can justly be stil'd *Fantastic, Humoursome, or Sour.* It is evident from the Sixth Homily, that he gives no manner of Countenance to the *Cant* and *Noise* of any Pretending *Enthusiasts.* In the Midst of all his Retirement and Abstraction do we Read of *Vocal Prayers, Singing of Psalms, Receiving the Sacrament, and Attending the Public * Service of the Church.* His usual *Prescriptions,* as a *Spiritual Father* and *Guide* run accordingly to this Effect, *viz. To Exercise one's Self, to Meditate, and Pray, and to Repeat by Heart some Select Portions out of the Gospel, and other Scriptures, &c.* What he insists upon with great Freedom being nothing less than the very Life

* See Opusc. de Charitate apud *Prit.* Cap. 29.

and Essentials of *Christianity*, or *True Religion*. So Great Reason had an eminent Foreign y Professor to Pronounce of him in this Remarkable Manner, *Asceta fuit, sed absque omni affectatione supersticiosâ, non intolerabilis, imò potius suaviss, gratus, & salutaris iis, quos vivere oportet in publico Strepitu. Nec Homiliæ sunt Panegyricæ aut leves, sed in Simplicitate Gravissimæ, sed plenæ verâ Eruditione Theologicâ, aptissimæ plerumque ad exponenda totius Religionis Christianæ capita palmaria.*

22. As to that one Branch of *Severity* which is so Remarkable in the *Monastic Life*, *Fasting*, he Prescribes it indeed, as well as *St. Paul* before him: But then it is only as a ^z Means, and that too at best but Preparatory, and for a Time, never to be Rested in, much less to Value one's Self upon it. Nor does he offer to Recommend it without Signifying the Noble Advantages that attend the Practice of it to be a sufficient Overballance for the Troubles it may occasion: As giving Access indeed to the ^a Heavenly Table.

23. So far is our Author from Binding any unnecessary Burdens, or from not Asserting the Liberty which the Gospel indulges, that he lays no manner of Stress upon either a *Single* or a *Married*, a *Public* or a *Private* Life. His Words, as I find them in ^b *Bolland* are these, *neque Virgo, neque Maritata, neque Monachus, neque Secularis, sed Deus tantum propositum querit, & spiritum vitæ omnibus ministrat.*

^y Dr. Paul Antony apud Tribbechor. de Ortu Mali, p. 64.

^z Opusc. de Charitate, Cap. 30.

^a Mac. Hom. iv. ^b In vitâ Mac. Sub. fin. Tom. I. p.

24. Add to this, that his very First Retiring to his Beloved *Scetis* was not from *Spleen* or *moping Discontent*: But purely to ^c Avoid a certain Recompence of *Honour* for *Injuries done him*, which even by *Flying* he *escap'd* but Narrowly. Such was his *Modesty* by the way, that he wou'd not presume to call himself a *Monk*: All he Pretended was *that he had* ^d *Seen them*. His *Ambition* was indeed to *Equal* All that ever Trod the Paths of *Virtue* and *Grace*: But yet such withal was his *Affection* for all *Mankind*, that he even Desir'd that *every one* should *Equal* himself. Such was the *Generous* Disposition that Appear'd in *Moses* under the Law, and in *St. Paul* and the Great *Macarius* under the Gospel. Notwithstanding the Utmost of his Austerity, he was undeniably

25. *Good Natur'd*. I shall name indeed but one or two Instances that prove it. One, when tho' he wou'd *Miraculously* Oblige a *dead Man* to *Speak* in order to *Clear* an innocent Person that lay under a Malicious Prosecution, yet cou'd he not be Prevail'd with, to Pursue his Enquiry, and ^e Discover the Guilty. The other, when he even pronounc'd his Brother, the other *Macarius* of *Alexandria* ^f Excommunicated, for having first Excommunicated Two Brethren in *Scetis* that were Delinquents. The Nature indeed of their Offence does not Appear. But the very Relation of the Censure thus Inflicted on the younger *Macarius* gives this as the Grand Reason of his thus Animadverting on him, *viz.* That he *Lov'd* him. This *Generosity* and *Goodness* of our Author's Disposition, if it was Na-

^c Mac. Apophtheg. §. 1. p. 237, 238.

^d Mac. Apophtheg. apud Prit. §. 2. p. 238.

^e Hieron. de Mac. apud Prit. in Opusc. p. 271.

^f Apophthegm. Mac. apud Prit. p. 253.

tural to him, Challenges a peculiar and distinguishing Respect. But if it was *Acquir'd* or *Cultivated* by *Mortification*, *Self-Denial*, and in short the *Discipline* of the *Cell*: That certainly might Prevail upon us to *Soften* at least our Notion of *Austerity*. Which way soever we account for it, whether from *Nature*, or from *Education* and *Grace*: Certain it is, that notwithstanding the utmost Rigour of his *Austerity*, he was at the same time so Remarkable for his *Good Nature*, that he was even call'd a *Terrestrial* & *God*, or a *God upon Earth*, because as *God Covers the World*, so did our Good *Egyptian* Throw a *Veil* over the Defects of others, which tho' it is True he cou'd not but *See* and *Hear*; it was however in such a manner as if at the same time he neither saw nor heard any thing.

26. I shall therefore now Close this Head either in the Words of a certain *Tribune* that once was Crossing the Water in the same Vessel which both the *Macarii*, viz. ^h *Beati vos estis qui mundum illustratis*: To whom the younger *Macarius* of *Alexandria* made this smart Reply, *Nos quidem mundum illustramus, vos verò illustrat mundus*. Or at least in the Words of that excellent *Moralist* Dr. *Henry More*, who was himself the very *Macarius* of the last Century; *Annon multò igitur præstaret vel durissimam quamvis vivendi rationem inire, Veteremque fermò ἀσκησιν denuò imitari, quàm ex Luxu & Mollitie virtutis rerumque optimarum sensum extinguere, fidissimamque Virtutum*

^ε Ἐλεγεν δὲ τῷ Ἀβδῶ Μακαρίῳ τῷ μεγάλῳ ὅτι γέγονε κάθως ἐστὶ γὰρ καὶ δὴν Θεὸς ἐπίγειος· ὅτι ὡσπερ ἐστὶν ὁ Θεὸς σκεπάζω, πικρὸν γὰρ γέγονεν ὁ Ἀβδῶς Μακάριος σκεπάζων τὰ ἑλαττώματα τῶν ἄλλων ὡς μὴ βλέπων καὶ ἄ ἤκουσεν ὡς μὴ ἀκούων.

Apoph. apud Irit. 258, 259.

^h Ruffin Eccl. Hist.

omnium Custodem, ipsam tandem animi Fortitudinem ⁱ *Perdere?*

27. It is very far from my Thoughts to Inſinuate any absolute Preference in the *Monastic* to the *Social* Life. I Grant the *Monasteries* of *Egypt* supplied the Primitive Church with Bishops, and were as Serviceable that way, as our Two Famous *Universities* of this Nation have been to the Church of *England*. Nor shall I scruple to Add, that These have done as much Honour to the XVI. and XVII. (to go no higher) as they to the *Fourth* and *Fifth* Centuries.

28. I am not Afraid to Pursue the Comparison, and Affirm, that (bating the Advantage of Miracles, which in those early Times were Undeniable) even the *Basils*, the *Gregorys*, and the *Chrysofomes*, &c. were Equall'd (I mean no Disparagement to those truly venerable Names) in point of Virtue, Piety, and Integrity, by the *Hammonds*, the *Sanderſons*, the *Taylorſ*, the *Beveridges*, the *Kettlewels*, the *Mores*, the *Medes*, the *Wilds*, the *Hookers*, the *Pococks*, the *Herberts*, the *Lightfoots*, the *Outrams*, the *Jacksons*, &c. the *Fell's*, the *Ken's*, and to spare more Modern and Surviving Names, by Mr. *Dodwell*, Dr. *Grabe*, and Archbishop *Usher*.

29. I should not forget the Notorious *Uprightness*, *Patience*, and *Meekness* of Archbishop *Juxon*, nor yet the Victorious Integrity, and even the Surprizing *Simplicity* of the Great and Good Archbishop *LAUD*. He was I own a Designing Man. But his Designs were Noble in themselves, and Beneficial to Mankind, Confin'd principally to the *Church* and *Universities*, to *Learning* and *Religion*: To Preserve Them as the Great

ⁱ Ench. Eth. Lib. iii. Cap. 5. §. 15.

Bulwarks against *Atheism*, *Infidelity*, *Fanaticism* and *Popery*, and consequently to Support the State also.

30. What makes me Dwell at this Time so much upon his Name, is nothing more than a piece of Gratitude for the very Manuscript of my Author, which is the Great Advantage this Edition of him has to Boast of. For tho' it was Given by the Earl of *Pembroke*, yet was it Given at the Intigation of this Noble *Prelate*, as I shall shew in its proper place.

31. Having thus given the Reader a Specimen of the principal *Objections* against our Author, which either have been made already, or that may seem most Obvious at least to be made by others, with such Answers as seem'd, I confess to my self, to Deserve perhaps a Hearing in his Favour, I shall now leave it wholly to the Reader's Candour if he pleases, to be Easie in his Allowances for any thing else that he may meet with not of equal Moment, either in the Author or the Translator, who knows himself too well not to Plead Guilty beforehand both to the *Common Failings* of Humane Nature, and perhaps to *Uncommon Oversights* arising from *Impatience* or *Heedlessness*, or peculiar *Avocations*. All he wou'd Urge in his own Favour is that they are however *Involuntary* and *not Design'd*.

XII.

This Author has had Four Editions in *Greek* and *Latin*. First it was Publish'd by *Picus* in 8^{vo}. and printed by *Morelius*. *Par.* 1559. Then by *Palthenius* with a new Translation of his own at *Frankfort* 1594, in 8^{vo}. again. After this was the *Paris* Edition Reprinted together with *St. Gregory Thaumaturgus*, and *St. Basil of Seleucia* in *Folio*, *Par.* 1622. But the Last which has also been thought the most Complete and Beautiful

tiful Edition of all is that which Dr. *Pritius* oblig'd the World with from *Lipfic*, 1698, 1699. containing more than ever was Publish'd together before, both these Homilies which are here Translated, and besides them his *Opuscula* which were first Publish'd in *Quarto* by *Possinus* the *Jesuit*, in his *Tthesaurus Asceticus*; which indeed, as they take up the greatest room in that Collection, so were they thought so exceeding *Valuable* by the Learned *Editor*, that the Publication of that entire Volume was purely for their Sake, as he has particularly taken Care to Inform the Reader in his *Prolegomena*.

2. The *Latin* Editions of the Homilies in the *Bibliotheca's*, are after the Version of *Picus*, bating one or two very small things in the *Bibliotheca Patrum* by *Combesis*. Of the other Versions into the Modern Languages, the *German* is the only one I have ever seen. What I know of it is, that the Letter is very Black, and that I understand it not. Here and there I could guess something at the Editor's Meaning in the Notes, by the Scripture Texts Alleg'd in Confirmation of our Author's Doctrine. By them, and by the *Prolegomena* which a Kind Foreigner Translated for my Use into *Latin* (for which I here own my self Oblig'd) I soon perceiv'd, that my own Conjectures were Confirm'd and Supported by them, with which I was something pleas'd. This *German* Version came out before the *Greek* and *Latin* Edition of Dr. *Pritius*, whom again I also own my self Oblig'd to for the Advantage I have made of his Edition, as appears both in my *Notes* and in this *Introduction*. The *Breaks* or *Paragraphs* in Dr. *Pritius* exactly Answer to those of the *German* Edition. He thought himself Oblig'd to this Conformity, which I have not.

3. As to the *Greek Text*, that of the very first Edition is Absolutely the Best. But next to that, that of *Dr. Pritius*. And as to the *Translations*, that of *Picus* is to me beyond the rest. *Palthenius* is more *Literal* and *Grammatical*. But *Picus*, generally speaking, gives us the *Meaning*, *Sense*, and *Mind* of the Author. *Dr. Pritius* has mended the Version of *Palthenius* very often: And here and there, tho' but Seldom, *Palthenius* seems to me to Excel All.

4. All the *Latin Translations* are Sometimes *False*, and Sometimes *Defective*, wholly leaving out what ought to have been Translated: Tho' this perhaps may be the Fault of the Press, rather than of the Translator.

5. The *Punctuation* is exact in No Edition that I know of.

6. *Dr. Pritius* complains, that he had No Manuscript to Consult and Correct our Author by. Possibly he might not know of That in the Library of *Dr. Isaac Vossius*. Or if he did, yet probably he might not Obtain the Favour of Persuading it. For my own part, I have waited above these two Years in Expectation of some Collations from it: but with no manner of Success. However, to Return to *Dr. Pritius*, he would certainly have found it More to his Advantage to have Regarded rather the *Paris Text* of *Morelius*, and the Version by *Picus*, than those of *Palthenius*.

7. The Beginning of the *Thirty-seventh Homily*, which we find in the *Folio Edition*, is wanting in all others. The Margin indeed of this Edition informs, that both this Beginning, and indeed the whole Homily, is taken from *Marcus Eremita*, and is to be met with in the *Bibliotheca Patrum Græcorum*, Tom 1. p. 871. But I wonder that *Dr. Pritius*, when designing so Comple-

plete an Edition of our Author's Works, should either not give us the same, nor any Reason why he omitted it.

8. As to that Reason which they give, who Advertize and ^kRecommend the Edition of Dr. Pritius, why he made use only of *Palthenius*, viz. *That he might shew his Happy Talent at Criticism, Conjecture, and Emendations*, it is very far from Deserving the Excuse of his Readers, because in several places the very Text of *Picus* could have Assisted him almost as well as a Manuscript.

9. But I must not part with Dr. Pritius so. I should not Forgive my self, should I omit to Do what I think a Necessary Piece of Justice to him as a Critic. His *Ingenuity* has by others already been Acknowledg'd. But what I chuse to Observe in him at present is, that *Candour* and *Good Nature* which he discovers in the very Moments of *Censure*. He *Corrects* what is amiss without *Insolence* or *Ostentation*, nay in *Silence*: And it is a *Pleasure* to him not to *Carp*, but to *Commend*. As if what is laid down by the *Polite Genius* of our Age and Nation for the Standard of *True Criticism* was uppermost in his Thoughts, viz.

¹ *Nor in the Critic let the Man be Lost!*
Good Nature, and Good Sense must ever join;
To Err is Humane, to Forgive Divine.

And again,

In All you Speak, let Truth and Candour shine.

For my own part, so far as my Small Share of Observation will allow me to Judge, I think I can be Positive that for want of this *Genteel*, I

^k See *Acta Lipsiaca*, 1698, 1699.

¹ Mr. Pope's Essay on *Criticism*.

should

Should say *Christian* Temper, many a *Noble* Critic-ism has been Lost.

XIII.

As to the present *English* Edition, in order to make it as Complete as I could, I have first Col-lated the *Greek* and *Latin* Editions hitherto ex-tant.

2. Besides these, have I Collated withal a *Greek* Manuscript of our Author's Homilies in the *Bodleian* Library. This Manuscript was Given to the University of *Oxford* by the late Chancellor, *William* Earl of ^m *Pembroke*, at the Instigation of that Eminent Zealot for True Religion and Sound Learning, Archbishop ⁿ *Laud*. That Noble *Earl* Purchas'd it with the other Manuscripts of that Collection from *Venice*, out of the Library of the Famous *Baroccius*, who himself had it first out of the *East*.

3. This *Baroccian* Manuscript of our Author is, for ought I can learn to the contrary, *the only one* in the Kingdom. There is, I think, no Ma-nuscript of him at *Vienna*. In the ^o *Vatican* probably there may be some Parchment Manu-script of him. There is indeed a Manuscript of the Homilies at *Venice* in the Library of P *Justinian*, now in private Hands, as we are Inform'd by Monsieur P *Montfaulcon*, tho' this not Antient.

4. As to the Age of our *Baroccian* Manuscript, Dr. *Grabe*, as well as I remember, reckon'd it to be not much above 200 Years Old. And the *Cha-racter* appears to be much the same with that of the Thirteenth and Fourteenth ^q Centuries.

^m See the Preface to the *Catalogus Libb. MSS. in Angliâ*.

ⁿ See his *Diary*, p. 44. *Jan.* 26, 1628.

^o See *Vossii* Edit. Rom. *Ephraemi Syri*, p. 241. Schol.

^p ——— *Diarium Italicum*, p. 434.

^q *Montfaulc.* *Paleographia Græca*, Lib. iv. Cap. 8, 9.

5. If *Picus* has Printed his first Edition of the *Homilies* exactly according to the Manuscripts in the *French King's Library*, N^o. 239, 1682: then this *Baroccian* Manuscript is without all question beyond them Both. For tho' the Edition of *Picus* by *Morelius* comes nearest to the *Baroccian* Manuscript of any, yet does it evidently want several Advantages which this affords. The Text of the Manuscript here is much more Correct than even that of *Picus* by *Morelius*. And moreover, this Manuscript gives us very near *Two Hundred* Material Emendations. Several *Chasms* are here *Fill'd up*. But what is Remarkable to Surprise is, that *Two Homilies*, viz. the *Thirteenth* and *Fourteenth*, which before were Confus'd, Incoherent, and even downright Nonsense, are by this Manuscript Restor'd and Made Easie. The *Fiftieth* Homily is Enlarg'd by about a Page or two in *Octavo*. And after all, there follow at the End of the Fifty Homilies *Seven New Homilies*, never yet Printed in any Language, nor ever Heard of elsewhere either in Print or Manuscript. They have been thought *Genuine*. And once, I own, I was thinking to Translate them. But with the Advice of better Judges, I have as yet Forborn it. It seems to them Improper to Publish any Translation of a *Greek* Writer which has never seen the Light in the *Original* Text. And to Publish the *Greek* Text in this Edition, would Swell the Book, and Enlarge the Price, which to the Unlearned Reader might seem at least an Unnecessary Tax and Burthen, even in Times of *Peace*. I could wish with all my Heart, that *Dr. Pritius* would oblige the World with the *Greek* Text (from the Transcript of 'em which was sent him by the Worthy *Dr. Hudson* some Years ago) with a Version of his own; or rather, that he would Publish a New Edition of All
the

the Works of *Macarius* in *Greek* and *Latin*, with these Seven New Homilies; and that he would Print the *Greek* Text as large as that of *Morelius*, and upon better Paper, than even his own *Beautiful* Edition. Tho' this by the way.

6. Neither in the *Baroccian* Manuscript, nor in the first *Paris* Edition, have we any Contents; unless indeed we except the Forty-seventh Homily, which is Inscib'd $\omega\delta\gamma \text{ } \tau \text{ } \omega\alpha\lambda\alpha\omega\acute{\omicron}\nu$. *Palthenius* is the First Edition that has'em, tho' whence I am yet to Learn.

7. In this *English* Translation, I have generally follow'd the *Baroccian* Manuscript, and the first *Paris* Edition for my Text; and taken what else I thought Best in each of the other Editions. I have neither wholly Overlook'd the Versions of *Picus*, or *Palthenius*, or Dr. *Pritius*'s Emendation of it; nor even of Mr. *Ludolph*, in the *Fragments* which he too has left behind him. But neither have I scrupulously Regarded any one of them. There is not One that is Equally Good and Exact throughout. And I am too Sensible of my own Infirmities to Bear hard upon any one of them.

8. I have not Willingly Mistaken my Author, or left out one single Difficulty that seem'd to want an Explanation. Where I can make Nothing of him, I think it no Disparagement to own it. It has been my Endeavour, that this *English* Translation should be *Faithful*, *Plain*, *Easy* and *Short*; And rather *Literal* (as I have very often been desir'd to be) than *Paraphrastical*. The Liberties taken by Mr. *Ludolph* in his *Fragments*, and by Dr. *Stanhope* in his Translation of *Thomas à Kempis*, were by no means Allow'd me. And if I have Run into the other Extreme, the Best Apology that will Befriend me is that Venerable one, *Humanum est Errare*. But if in some particular Passages, the Author's Sense Sounds

any thing *Uncouth*; my Apology then, I think, must be in the Words of my Author himself upon another ^r Occasion, viz. *It is Necessary perhaps for the Truth it self to undergo the Cross, that it may be Fruitful.*

9. Persons that undertake any thing of this kind, little think beforehand what *Difficulties* and *Discouragements* they must expect to Encounter. It was not without some Pleasure, that I Observ'd not many Years since, that a very ^s Great Man complains upon much the same Occasion with my self, that *it is Hard with the Help of the Best Copies to Hit the True Meaning of an Author that wrote so long ago, and that the Copies we have are All Defective.* For I must own, I never once expected the *Tenth* Part of the Trouble, which to my Great Surprize I really found in this Work, and which Dr. *Grabe* indeed at first told me I should meet with. Had I been Sensible of it my self, I doubt I should hardly ever have Submitted to the Performance.

10. Besides the *Translation*, have I added *Explanatory* References from Scripture, Both those that directly and immediately Confirm my *Author's* Doctrine and Manner of Expression, and such withal as he also seem'd, to the Best of my Apprehension, to have had in his Eye, whether so directly to the Point or not. And besides these have I added other Notes, both *Critical* and *Explanatory*, as I thought Occasion might Require; which it had been very Easie to Increase both the Number and Dimensions of, but that I was unwilling to Swell the Book.

^r Hom. xv.

^s The present Archbishop of *Canterbury*, in his Preliminary Dissertation to his last Edition of the Apostolical Fathers, Ch. 12. §. 6, 7.

11. The *Length* of our Author's *Periods* have I very often Broke, for the Reader's Ease and my own. And such various Readings in the Manuscript as no way contribute towards Clearing up the Author, have I generally wavy'd. For whatever place they might have in a *Greek* Edition, in an *English* Version they must be Impertinent.

12. I have endeavour'd, in short, upon the Whole to Behave my self like a True Friend to my Author; to Represent him Fairly and to the best Advantage; to Vindicate him where I thought there was room for it: To speak out all at once, I have Treated him with the Civility that is Due to a Stranger, and I hope Kept up that Respect throughout, which I confess I take to be ever as Due to a Primitive Father of the Church, notwithstanding any lesser Deficiencies, if any can be found, which are properly his own.

13. My Sole Aim has been to Serve the Public, and the Interests of God's Church. If I have Fail'd in my Design, my Intention at least may, I hope, be Accepted with some Degree of Favour. But if what is here Done, meets with Success, the whole Benefit of it must be Ascrib'd, next under Providence, to some Worthy Gentlemen, both Foreigners and Natives, that have Urg'd me to Pursue the Design, and more particularly to a Worthy *Layman*, who would never let me Rest till I had Finish'd it, and afterwards Review'd it.

XIV.

I shall now use no farther Argument or Motive with the Reader to Peruse what is here Publish'd, than those Apposite Words of my Author himself, when explaining (in his Usual and Fa-

† Ὁ εἰσερχόμενος εἰς μυστήριον, κἂν μηδὲν ἀγορεύῃ, ἀλλὰ πάντως μετὰ λαμπρότητος τῆς δόξης, &c. Apophtheg. apud Pritium, p. 233.

miliar way of Illustration) the *Benefit of Conversing with the Fathers*, viz. *As he that goes into a Shop, where are Ointments and Perfumes, and takes a few Turns in it, tho' he neither Buys nor Tastes of any thing, yet does he Enjoy the Smell, and is Perfum'd thereby: Even so he that Converses with the Old Fathers, derives a Salutary Infection from them. They shew him True Humility; and both their Discourses and Examples are of Service, even as a Wall and Fence against the Incurfions of Demons.*

2. What Grounds our Author had for saying This, I cannot tell. But I entirely Acquiesce in it, as most Agreeable to the nicest Scrutiny I have ever been Able to make into Antiquity. But as to our Author himself, sure I am that those Two or Three Friends who were so Kind as to Assist me in Collecting both the *Bodleian* Manuscript and the Printed Editions (for which I here Return them my Thanks) have every one of them at times express'd themselves exceedingly in his Favour, as Really Affected with that Serious and Sober View of Genuine Piety which runs thro' all his Writings. And yet they were Persons very far from *Bigotry*, Such as had no great Fondness either for *Obscurity*, *Mysteries*, or *Allegories*, for any thing *Over-Spiritual*, or even for the *Fathers*, more than needs must. Another Friend has own'd himself perfectly Reconcil'd to my Author, upon Perusing the Impartial Account given of him in this Introduction.

3. And if what I have met with already in this unexpected manner that promises Success, will allow me farther in it, I am willing to Hope, that not only among the Common People (upon whom I have frequently been Assur'd by Gentlemen that know the World Ten times Better than ever I could yet, or perhaps ever shall) but

among

will do good

X
X
X

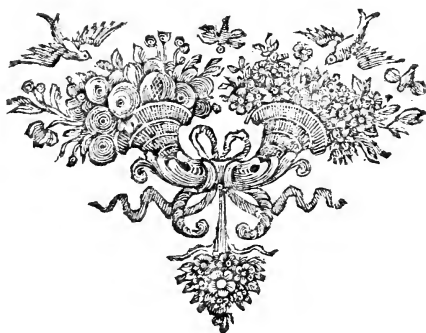
among those also of an Higher Sphere, Persons of *Fortune*, of a *Polite* Genius and *Genteel* Taste, who have *Good Nature* enough to Keep under the Impatience and Fire of Youth; and *Ingenuity* and *Generosity* sufficient to *Discover* what is Really of *Value* and *Importance* to them thro' All the *Mobs* and *Disadvantages* of *Prejudice* and *Want of Oportunity*. To such as these I would do myself the Honour to recommend that Divinely Courteous and Humane Advice of the Apostle, *Be not Forgetful to Entertain Strangers*; especially considering withal, that Surprizing and Engaging Reason for the Practice, *For thereby some have entertained Angels unawares*. That my Author is Celebrated in the *Menologies* of the Greek Church, as *an Angel in the Body* has already been Observ'd. And whether the Good Influence of what he has Left in *Writing* may not Equal that of a *Guardian Angel*, let Experience shew.

Heb. xiii.
2.

4. I prescribe nothing to the Reader towards his Reaping Benefit from my Author. Let him take what Liberties he pleases. *Contempt* and *Ill Manners* I own I do except, as always out of the Character. If he has no mind to Peruse him, he may let it Alone. There is no Harm Done to any but himself. But if he is in Earnest, and a *True Virtuoso* indeed, his very Curiosity may Engage him to Give this *Old Father* some Perusal. And possibly the very Conversing with him (*for tho' Dead, he yet speaketh*) may Warp him into a Good Esteem and Liking of him as a *Valuable* Friend at least, that Resents Nothing, is Never Peevish, but will Gladly wait any time to Do those Good Offices, which *Living* and *Dead* were ever his whole and Sole Employment.

5. Were I to Illustrate now after our Author's Plain and Simple Way, the Upshot of the Whole which is here offer'd in Great Sincerity, it should be

be to this Effect. As he who takes his Horse and Rides Abroad, never matters the Water or Dirt, nor yet the Stony Ways he now and then may meet with, provided his Ride at last will bring him to a good Air, an Open Country, Pleasant Prospects, Fine Palaces, and Carpet Ground: So he whose Aim is Health, Exercise, and Pleasure both to Mind and Body, will never be Offended with his Director, because there may be but little Ornament or Fascination in the Manner his Instructions are Deliver'd with. The Advantage he is sure to Reap at last being more than Equal to his Utmost Expectations. Nor is there any Danger of a Disappointment, but on the Safe, the Happy, and Obliging Side.





THE
SPIRITUAL HOMILIES

Of our HOLY FATHER

MACARIUS,
THE
EGYPTIAN,

Full of very Profitable Instructions concerning
that *Perfection* which is Expected from
CHRISTIANS, and which they ought
to Endeavour after.

HOMILY I.

*An Allegorical Explication of the Vision
describ'd in the Prophet ^aEzekiel.*

^a Chap. i.
and x.



HE [^{*} *Blessed*] Prophet *Ezekiel* hav-
ing seen a Vision from ^b God and Full ^b Chap. i. r.
of Glory, made a Relation of it, and
committed it to Writing, a Vision
full of Mysteries surpassing Utterance.

For he saw in a Plain the Chariot of the Cheru-
bims, Four spiritual living Creatures: ^c Each of ^c Chap. i.

^{*} The MS. inserts *μακάριος*.

^{10.}
^{x. 14.}

which

which had Four distinct Faces: one the Face of a Lion, another that of an Eagle, the third an Oxe's Face, and the last the Face of a Man. To every Face there were ^d Wings, so that there were ^{**} no hinder Parts to any of them, nor any thing Behind at all. Their [†] ^e Backs were Full of Eyes, and their Bellies in like manner were thick set with Eyes: Neither was there any one Part about them at all Free from ^f Eyes. There were also ^g Wheels to every Face, a ^{*} *Wheel within a Wheel*. And the ^h Spirit was in the Wheels. And he saw as it were the ⁱ Likeness of a Man, and under his Feet as it were a Work of Sapphire. And the Chariot bore the Cherubims, and the living Creatures the LORD that sat upon them. Whithersoever they wou'd go, it was ^k straight Forward. And he saw under each Cherub [†] as it were the ^l Hand of a Man Supporting and Carrying.

^d Chap. i. 6.
^e Chap. x. 12.
^f Chap. x. 12.
^g x. 9, 10.
^h 17. and Chap. i. 20, 21.
ⁱ Chap. i. 26.
^k Chap. i. 12.
^l Chap. i. 8.
 —x. 8.

^{**} The Manuscript reads *ὡς μὴ εἶναι ὑστερον τιμὴ ἢ ὀπίθια.*

† It may seem Odd at first View that this Author shou'd lay it down that there were *No hinder Parts*, and in the very next Words mention their *Backs*. But it is to be consider'd, that *τὰ νῶτα* in the Greek (for which the Manuscript reads with the LXX. *οἱ νῶτοι*) is rendred by the Vulgar Latin, not as it is in our English Bibles *Backs*, but *Necks*. The Hebrew Word **צו** signifies that part of a Thing which is eminent or uppermost. Besides this same Word which Ezek. x. 2. Our English Version renders *Backs*, it also renders by *Rings*, Chap. i. 18. meaning the Rings or Rounds of the *Wheels*. Add to this that St. *John* speaking of the same Vision, as he saw it about 700 Years after, first affirms that the living Creatures (as *ζῶα* there shou'd be rendred and not *Beasts*) were Full of Eyes indeed *Before and Behind*, Rev. iv. 6. *ἔμπροσθεν καὶ ὀπίθε:.* But v. 8. he Explains himself by saying again that they were Full of Eyes *καυλόθεν καὶ ἔσωθεν.* i. e. *Round about and within.* So too the Vulgar Latin again, *Et in circuitu & intus plena sunt oculis.*

* In all the printed Copies the Words are *τεῦς ὡς ἐν τῷ χῶ,* which I can't reconcile to Sense or Truth. The Manuscript reads with more Exactness as it is in *Ezekiel* *τῶχος ἐν τῶ χῶ.*

† The Manuscript not *τωι*, but *τῷ χερσβείμ.*

And

And This that the Prophet saw in a * *Real Subsistence* was True and Certain. But the thing it Signified, or Shadow'd forth before-hand, was something different, a Matter Mysterious and Divine, that very Mystery which had in a true Sense been Hid from [† *Ages and*] Generations, but was made Manifest at the Appearing of Christ. For the Mystery which he saw was that of the Humane Soul as She is hereafter to Receive her Lord, and become her self the very Throne of his Glory. For the Soul that is thought worthy to Partake of the Spirit of his Light, and is Irradiated by the Beauty of his Ineffable Glory (He having by that Spirit Prepar'd her for his own Seat and Habitation) becomes All Light, All Face, and All Eye: neither is there any one Part in her, but what is Full of these spiritual Eyes of Light. That is, there is no Part in her Darkned: But She is All entirely wrought into Light and Spirit, and is all over Full of Eyes, having no hinder Part, or any thing Behind; but appears to be altogether Face, by reason of the Inexpressible Beauty of the Glory of the Light of Christ that Rides and Sits upon her.

* The printed Copies read *ἐν ἐκστάσει* in an *Ecstasie*: But the Manuscript *ἐν ὑπόστασει* which may either allude to the Apostle's Definition of *Faith*, *Heb. xi. 1.* as it is *the Substance of Things not seen* by the outward Eye; or else it may signify the *Reality* of the *Outward Object*. For if we Compare this *i.* and *x.* Chapter of *Ezekiel* with other parallel Places, as *Isai. vi. Rev. iv. Ps. civ. 1—7. Col. i. 16, &c.* with the *Jewish Standards and Encampments*, and with the other Typical Adumbrations under the Law both in the *Tabernacle and Temple*, and Remember that every thing There was made according to the *Heavenly Patterns*, we may conclude These to be the very Archetypes themselves.

† The Manuscript inserts *τῶν αἰώνων καὶ ἀπό*————

And as the Sun is altogether of one Likeness, without any hinder Part or Defect, but is All throughout Bedeck'd with Light, without the least Variety of Parts; or even as Fire it self, the Light, I mean of the Fire, is all over of an exact Likeness with it self, and admits of No Distinction of First or Last, of Greater or Less: So even the Soul that is throughly Illuminated by the inexpressible Beauty of the Glory of the Light of the Face of Christ, and partakes of the Holy Spirit in Perfection, and is thought worthy to become the Mansion and Throne of God, becomes All Eye, All Light, and All Face, and All Glory, and All Spirit, Christ himself who Governs and Drives, and Carries and Supports her, thus Preparing her, and thus Gracing and Adorning her with the spiritual Beauty. For

^m Ezek. i. *the Hand*, saith ^m the Text, *of a Man was under the Cherub*: Because He it is that Rideth in her, and Directs her Way.

8.

—x. 8.

But these Four living Creatures that drew the Chariot Represented in Type the Ruling Powers of the Soul. For as the Eagle Reigns over the Birds, and the Lion over the Beasts of the Field, the Oxe over the tame Kind, and Man over the Creatures in general: Thus also are the Superior Rational Powers of the Soul; I mean the Will, the Conscience, the Mind, and the Love-Faculty. For by these the Chariot of the Soul is Govern'd, and upon these does God Rest.

But another way, it is Applied to the Church of the Saints in Heaven. And as it is there said that the living Creatures were *exceeding* ⁿ *High*, *Full of Eyes*, and that it was impossible for any one to Comprehend the Number of the Eyes, or the Height, because the Knowledge of these Particulars was not Given; and as to Behold and Wonder at the Stars in Heaven was Given

ⁿ Ezek. i.

18.

to all Men, but to Know or * Comprehend the Number of them was not Given; And to Enjoy indeed the Products of the Earth was Given to All but to Know their Number is not practicable by any: So may I affirm too of the Church of the Saints in Heaven, that to Enter in and Enjoy it is Granted to All that will but strive; But to Know and Comprehend the Exact Number there, is Reserv'd for God Alone.

The Rider therefore is Carried about in this Chariot and Throne of living Creatures that are All Eye, or in other words, by every particular Soul that is once become his Throne or Seat, and is perfect Eye and Light, he having Plac'd himself thereon, and Governing it with the Reins of the Spirit, and Directing her in the Way, as He sees Best. For as the spiritual living Creatures went not whither they were willing of themselves, but at the Discretion and Pleasure of Him that Sat upon them, and Directed the Way: Thus also in the Case before us does the same Person Hold the Reins, Drive and Conduct the Soul by his Spirit. Thus do they even take their Course in Heaven, not when they please, or as they are inclin'd themselves. And when this Body is thrown off, He still Manages the Reins, and Orders every Motion of the Soul in the Heavens, in Wisdom. And again whenever He pleaseth, He cometh into the Body, and into the Thoughts of the Heart; and when He pleases, into the Ends of the Earth, and discovers to her Mysteries without a Vail. O the Noble, and Good, and Only True Charioteer! But thus too shall our very Bodies also be Honour'd in the

* The MS. inserts τὸ ὃ γινώσκειν τὸ ἀριθμὸν ἢ καταλαβῆναι ἐκ ἐδόθη, καὶ τῶν τῶν γῆς φύλων τὸ μὴ ἀπολαύειν ἐδόθη πᾶσι.

Resurrection, the Soul being thus Glorified, and mixing with the Spirit in this present Life.

But that the Souls of the Righteous become an Heavenly Light, the Lord himself Expressly
 ° Matth. v. told his Apostles in ° those Words, *Ye are the Light*
 14. *of the World.* For after He had first wrought
 P Ephes. v. them into P Light, He ordain'd that the World
 8. should be Enlightned by them. *Neither do Men*
 ° Matth. v. *light a Candle, saith he, and put it under a Busbel,*
 15. 16. *but on a Candlestick, and it giveth Light to All*
that are in the House. Let your Light so Shine be-
fore Men, that is, Hide not the Gift which ye
have receiv'd from Me, but do ye Give also to
them that have a willing Mind. And again, the
 ° Matth. vi. *Light of the Body is the Eye; if thine Eye be Bright*
 22, 23. *thy whole Body is Enlightned. But if thine Eye be*
 Luke xi. *Evil, thy whole Body * is in Darknes.* If there-
 34. *fore the Light that is in thee be Darknes, how*
Great is that Darknes? For as the Eyes are
 Light of the Body, and if the Eyes are well,
 the whole Body is Enlightned; but if any acci-
 dent befalls them, and they are Darkned, the
 whole Body then is in Darknes: So too were
 the Apostles appointed to be the Eyes and Light
 of the whole World. Therefore did the Lord
 Say to them in his Declaration, If ye who are
 the Light of the ** Body will but † Stand, and
 † Ephes. vi. not turn away, so then the Entire Body of the
 13. World is Enlightned. But if ye who are the
 Light shall your selves be Darkned, how Great
 † Ver. 12. must that Darknes be, which is the † World?
 The Apostles therefore being Lights themselves,
 Administred the Light to all that Believ'd, hav-
 ing Enlightned their Hearts with that Heavenly
 Light of the Spirit with which they themselves
 also were Enlightned.

* The Manuscript reads *εἶναι*.

** The Manuscript for *κόσμος* reads *σάμαλθ*.

And being Salt themselves they Season'd and Salted every Believing Soul with the Salt of the Holy Spirit. For the Lord told ^u them, *Ye are* ^u *the Salt of the Earth*, meaning by Earth the ^{13.} Souls of Good Men. For to the Souls of Men they Inwardly administred the Heavenly Salt of the Spirit, seasoning them and working them Sound and Wholefome from their Rank Stench. For as Flesh, if it be not Salted, Corrupts and is Full of Ill Savour, infomuch that all Men turn away from its abominable Scent; and Worms creep into the corrupted Flesh and there Subsist upon the Putrefaction, Feed upon and Lodge themselves in it; But whenever Salt is thrown upon it, the Worms that had been Fed there, are Kill'd and Destroy'd, and the Offensive Smell is at an end, (For it is the Nature of Salt to be Destructive of Worms, and to Remove an Ill Smell:) Just in the same manner every Soul that is not Season'd with the Holy Spirit, and partakes not of the Heavenly Salt, that is to say the Power of God, is directly turn'd to Putrefaction, and Impregnated throughout with the Bad Savour of Evil Thoughts in great Abundance, infomuch that the Face of God is Turn'd away from the Loathsome Steams of the Vain Thoughts of Darknes, and such Vile Affections as reside in such a Soul. And the Evil and Detestable Worms, which are the Spirits of Wickedness, and the Powers of Darknes walk up and down in it, find Pasture and Reception there, and Crawl about and Devour and Corrupt it. For *my Wounds Stink* ^v *and are Corrupt*, saith the Psalmist. ^v Psalm: But whenever the Soul shall Fly to God and ^{xxxviii. 5!} Believe, and Ask for the Salt of Life, the Good and Loving Spirit, then indeed that Heavenly Salt, when it is come, Kills outright those Noisome Worms, and takes away the Ill Savour, and

Cleanfes her by the Efficacy of its Power. And being thus made Whole and Sound by this True Salt, She is fet apart for the Ufe and Service of her Heavenly Mafter. For for this very reason did God using a Figure, Command in the Law that

^w Lev. ii. ^w every Sacrifice ſhould be Salted with Salt.

13.
Mark. ix.
49.

And therefore ought it firſt to be Slain by the Prieſt and Die, and after it is Cut in Pieces, to be Salted: Then is it to be Laid upon the Fire. For unleſs the Prieſt firſt Kill the Lamb that it Die, it is never Salted: Neither is it brought to the Lord for a Burnt-Offering. So too ought our Soul that comes to Chriſt the True High Prieſt, to be Slain by Him, and to Die to its own Senſe and moſt Corrupt Life to which it Liv'd before, that is, to Sin; and the Depravity of the Affections, as its Life, ought to Depart out of it. For as the Body, when the Soul is gone out of it, is Dead, and Lives no longer to that Life it liv'd before, neither Hears, nor Walks: So when Chriſt [** Our*] Heavenly High Prieſt ſhall by the Grace of his Might Slay our Soul, and make it Die to the World, it Dies to that Life of Wickedneſs it was Alive to, and no longer either Hears, or Speaks, or Maintains any Commerce in the Darkneſs of Sin; becauſe the Depravity of her Affections, as her Life and Soul, is by Means of Grace, gone out. And the Apoſtle crieth out ſaying, *the * World is Crucified unto Me, and I unto the World.* For the Soul which Still lives in the World, and in the Darkneſs of Sin, and is not Divorc'd by Death from it, but ſtill retains the Life of Wickedneſs within it ſelf, that is, the Energy of the Darkneſs of the Affections of Sin, and is Cherish'd by it, Belongs not to the Body of Chriſt, Belongs not to the Body of Light: But is indeed the Body of

^z Gal. vi.
14.

* The Manuſcript here inſerts *ἡμῶν*.

Darkneſs,

Darkness, and still Sides with the Faction of Darkness. As again on the other hand they that have the Life of Light, that is, the Power of the Holy Ghost, Belong to the Light.

But some Body will Ask me, How is it that you call the Soul the Body of Darkness, when at the same time it Sprung not from it?

Here then Attend and take me Right, As the Garment or Coat you have on, another Made, and you wear it; it is another likewise that Built and Made the House, and you that Live in it: After the same Manner was *Adam*, when he had Transgress'd the Commandment of God, and Harkned to the wicked Serpent, Expos'd to Sale; and he Sold himself to ^y the Devil. And ^{y Rom.} the wicked One cloth'd himself with the Soul ^{vii. 14.} (that Noble Creature which God made after his own Image) as the Apostle also ^z speaks, *Having* ^{z Col. ii.} put off Principalities and Powers He Triumph'd ^{15.} over them in his Cross. For This also was the Reason of Our Lord's Coming, that He might Cast them out, and Recover Man, his own House and Temple to Himself. It is therefore upon this Account that the Soul is call'd the Body of the Darkness of Wickedness, so long as the Darkness of Sin remains in it, because there it lives in the wicked World of Darkness, and there is Held fast, even as *St. Paul* also speaks, calling it the ^a Body of Sin, and the Body of Death, ^{a Rom. vi.} viz. that the Body of Sin might be Destroy'd. ^{6.} And again, *who shall Deliver me from the Body of this* ^b Death? So likewise on the other hand ^{b—vii. 24.} the Soul that hath Believ'd in God, and is Redeem'd from Sin, and is Mortified to the Life of Darkness, and hath Recciv'd the Light of God's Holy Spirit, as its ^c Life, and hath liv'd ^{c John i.} from that Principle, continues in it for the fu- ^{4.} ture, because it is there Held fast by the Light

of the Godhead. For the Soul in it self is neither of the Nature of the Godhead, nor of the Nature of Darknes: But is a Creature Intellectual, and Beautiful, and Great, and Wonderful, and a Noble Likeness and Image of God. And it was thro' the Transgression that the Obliquity of the Affections of Darknes gain'd Entrance into it.

It remains then that which soever the Soul mixes with, the same is it United to in every Motion of the Will. Whether therefore it has the Light of God within it self, and liveth therein in all Vertue, it Belongeth to the Light of Rest: Or if it has the Darknes of Sin, it Inherits Condemnation. For the Soul that is desirous to live with God in Rest and Light Eternal, ought to Come, as was said before, to Christ the True High Priest to be Slain and become Dead to the World, and to its former Life of the Darknes of Wickedness, and be Remov'd to another Life and Education altogether Divine.

As a Person suppose that is Dead in a City, neither Hears the Voice of them that Inhabit it, nor their Talk, nor any Sounds whatever; but is to all Intents and Purposes Dead, and is Dispos'd of in some other Place, where No Voices and Cries of that City come: Thus also the Soul, after it is once Slain and Dead in that City of Corrupt Affections, where it lives at Present and Converses, Hears no more within it self the Voice of the Reasonings of Darknes; the Chatt and Clamour of the Vain Janglings and Bustle of the Spirits of Darknes is no longer Heard; but the Soul is Translated into the City of Goodness and Peace, into the City of the Light of the Godhead, and there it Lives and Hears, and there is it wholly Taken up, and Talks, and Reasons, and there does it work the Works that are Spiritual and Worthy of God.

Let

Let us therefore Pray that we too may be Slain by his Power and become Dead to the World of the Wickedness of Darknes, and that the Spirit of Sin may be Kill'd in us, and we put on and receive the Life of the Heavenly Spirit, and be Translated from the Evil State of Darknes into the Light of Christ, and be Refresh'd in Life to all Ages.

For as in a Race the Chariots Run, and that which gets the Start of the other is a Clog, and Check, and Hindrance to the other, that it can't make any Progress and Reach the Goal first: So do the Reasonings of the Soul and of Sin Run in Man. If indeed the Thought of Sin happens to get First, it Hampers, Detains, [*and Stops] and Hinders the Soul, that it should not Come near to God and carry off the Victory from it. But where the Lord himself gets up, and takes the Reins of the Soul into his Hands, that Person never fails of Victory, because He skilfully Governs and Directs the Chariot of the Soul into an Heavenly and Divine Sense at all Times. For neither doth He War against Sin, but as He hath Ever the Supreme Authority and Power lodg'd in Himself, He works himself the Victory.

The Cherubims then are driven not whither they are inclin'd of themselves to go, but the Way which He that is got into the Seat and Holds the Reins, Directs. And which way soever He is willing, there it is they go, and He Carries them. *For there was, saith the Text, under them the Hand of a Man.* The Holy Souls are Led and Directed in their Way by the Spirit of Christ, Guiding them where He pleases. When He is willing, it lies in Heavenly Contem-

* The Manuscript inserts *εἰ ἀνακόπηται.*

plations; when He has a Mind, it is in the Body; where his Pleasure is, there do They wait upon him.

For as the Wings of that which Flies, serve it for Feet, so does the Heavenly Light of the Spirit take up the Wings of the Thoughts that are worthy of the Soul, Directing the Way and Ordering the Reins as it sees Best.

Do thou, therefore, whenever thou hearest these Things, look well to thy self, whether thou art in Deed and Truth possess'd of them in thy own Soul. For they are not mere Words of Course, but the very Work of Truth perform'd in thy Soul. And if thou art not possess'd of it, but art in Want of so Great Spiritual Goods, thou oughtest to have continual Grief and Sorrow of Heart and Anxiety, as one Separated hitherto by Death from the Kingdom. And as one that is Wounded, Cry to the Lord without Intermission, and Ask in Faith, that He wou'd make Thee too Worthy of this True Life.

For as God who made this Body, Bestow'd No such Grant upon it, as that from its own Nature, or from the Body it self it should Live and be Supplied with Meat and Drink, and Clothing and Shoes, but allow'd it to have the universal Supply of Life from without, having made the Body quite naked of it self; and without the Things which are External to the Body it is Impossible it shou'd Live at all, that is without Meat, and Drink, and Clothing; But if it presumes to Subsist only upon its own Nature, taking Nothing to it from without, it Corrupts and Dies: The same too is the Case of that Soul which is destitute of the Divine Light, but Made after the Image of God. For He has been pleas'd so to Order the manner of its Attaining

taining to Everlasting Life, that not from its own proper Nature, but from his Divine Nature, from his own Spirit, from his own Light it is maintain'd in Spiritual Meat and Drink and the Heavenly Clothing, which are in very Deed the Life of the Soul.

Wherefore as the Life that is in the Body, as hath been said already, is not from it self, but from without, that is, from the Earth, and without the Supplies which are External it is impossible it shou'd Live: So is it equally Impossible for the Soul, unless in this present Life it shou'd be Begotten again into that Land of the Living, and there be Spiritually Nourish'd, and Shoot up before the Lord in a Spiritual Growth, and be Cloth'd from the Godhead with the Robes of the Heavenly Beauty that exceed all Description; Without that Food it is impossible for it to Live of it self with any Comfort and Satisfaction. For the Divine Nature contains in it the very Bread of Life, (which saith *I am the Bread* ^d *of Life*) and ^d John vi. *the Living* ^e *Water*, and the *Wine which* ^f *Chearth* ^g *the Heart of Man*, and the *Oyl* ^g *of Gladness*, and ^f *Pfal. civ.* the whole Variety of the Food of the Heavenly ^h Spirit, and the Heavenly Robes of Light, which are ^g *xliv. 7.* of God. In these doth the Eternal Life of the Soul consist. Wo to the Body, when it shall Stand upon the Bottom of its own Nature, because it Corrupts and Dies! And wo to the Soul, if that shall Presume upon the Strength of its Nature, and Trust to Nothing, but its own Works, not having the ^h Fellowship of the ^h *John i.* Divine Spirit, because it Dies of Course, not ^{3.} being thought worthy of the ⁱ Eternal Life of ⁱ *John xvii. 3.* the Godhead.

For as in the Case of Persons that are Sick, when once the Body is incapable of Taking in what should Nourish it, All Hopes of them are given

given over, and they are All in Tears that are near Friends and Relations, and any thing Dear: So too does God himself and the Holy Angels Mourn over those Souls that are not Nourish'd with the Heavenly Food of the Spirit, and have not Liv'd above Corruption. But these Things, I tell you once more, are not mere Empty Sounds: But the Work of the Spiritual Life, the Work of Truth Accomplish'd in the Soul that is Faithful and Worthy of it.

If therefore thou art Become the Throne of God, and the Heavenly Charioteer hath Seated Himself upon thee, and thy Soul is become all over a Spiritual Eye and Light throughout; and if thou hast been Nourish'd with that Food of the Spirit, and hast been made to Drink of the Living Water, and if thou art Cloth'd with the Garments of the Light not to be Express'd; if thy inward Man is Establish'd in the Experience and Full Assurance of all these Matters, Lo, then thou Livest indeed, even the Life which is truly Eternal: thy Soul being from this very Moment at Rest with the Lord; Lo, thou art in actual Possession, and hast Receiv'd these Things from the Lord in Truth, that thou mightest live the True Life. But if thou art conscious to thy self of Nothing of all this, Lament, and Grieve, and Mourn, because as yet thou hast not had any Share of the Spiritual and Eternal Riches, neither hast at all Receiv'd the True Life.

Be in Pain therefore upon the account of thy Poverty, Intreating the Lord Night and Day, because thou art Sunk into the Calamitous ^k Poverty of Sin. But wou'd to God that any one had a quick Sense of this Pain by reason of this their Want! And that we might not live on in Security as if we were ^l Full! Because he that is Troubled in good Earnest, and Seeketh and Prayeth

^r Luke
xiv. 21.
xv. 17.
Rev. iii.
17.
⁴ 1 Cor. iv.
8.

Prayeth to the Lord without ceasing, shall soon Obtain Redemption and the Heavenly Riches, as the Lord hath said in the Parable he put forth with relation to the Unjust Judge and the Widow, *How^m much more shall God Avenge them that Cry to Him Night and Day? I tell you of a Truth^m Luke xviii. 7, 8. that He will Avenge them Speedily. To whom be Glory and Power for Ages! Amen.*



HOMILY II.

Concerning the Kingdom of Darkness, that is, Sin; and that God Alone is Able to take away Sin from us, and to Deliver us out of the Bondage of the Wicked Ruler.

THE * Kingdom of Darknes, that wick-^a Compare ed^a Ruler, having led Man Captive from John xvi. the Beginning, hath So Befet and Cloath'd¹¹ with Ephes. ii. the Soul with the Power of Darknes, 2. as if † it were a Man. And let them make him a King (saith he) and Put on him the Apparel Royal, and let him wear the Royal Robes from Head to Foot. Thus did the wicked Ruler cloath the Soul, even the Entire Substance of it with

* Christ in Scripture is call'd *the Resurrection, and the Life*, and as St. Cyprian thinks, *the Kingdom of God*. Accordingly towards the End of this Homily He is call'd by our Author *the Kingdom of Light and the Heavenly Image*, and in opposition to this is the Devil here call'd *The Kingdom of Darknes and the Wicked Ruler*

† The Manuscript reads $\omega\varsigma \alpha\nu \eta \alpha\nu\theta\epsilon\omega\tau\omicron$.

Sin,

Sin, and Polluted it all over, and he brought it an entire Captive into his own Kingdom; * He left no one Member of it free from himself, neither the Thoughts, nor the Mind, nor the Body, but Put her on the Purple † Robe of Darknes. For as in the Body No Single Part or Member Suffers, but the whole throughout is liable to Suffer in common: So too has the Entire Soul suffer'd under the Impressions of Evil and of Sin. The ^b wicked One hath therefore cloath'd the whole Soul, which is the main Part or Branch of the Humane Nature, with his own Malice, that is, with Sin, and thus was the Body made liable to Sufferings and Corruption.

^b 1 John v.
18.

^c Ephes. iv. 21, 22. ^c Put off the Old Man, he means the Entire Person, having Eyes answering to Eyes, Head to Head, Ears to Ears, Hands to Hands, and Feet to Feet. For the wicked One hath Polluted the whole Man, Soul and Body, and Rent them asunder, and hath put on him the Old Man which is Polluted, Unclean, at Enmity with God, and not ^d Subject to God's Law, even Sin it self, that for the future he might not see as he wou'd himself, but Look with an ^e Evil Eye, and Hear with an ^f Evil Ear, have his ^g Feet Swift to do Mischief, and ^h Hands

^c Ephes. iv. 21, 22.
Colof. iii. 8, 9.

^d Rom. viii. 7.

^e Matth. v. 28.
² Pet. ii. 14.

^f Jer. vi. 10.

^g Prov. i. 16.

Rom. iii. 15.

^h Pf. xxvi. 10.

* The Manuscript omits ^e.

† As *Christians* are made *Kings* by *Christ*, Rev. i. 6. So are *Sinners* when arriv'd to Perfection and Maturity, made *Kings* according to our Author by the *Devil*. *Purple* is a Badge of *Royalty*. And the *Consummate Christian* is call'd HOM. xxv. the *Royal Purple*, as the *Sinner* here is clad with the *Purple Robe* of Darknes. The *Christian* perhaps is call'd the *Royal Purple* by this Author to shew that his Privilege as King arises from the *Blood of Christ* cleansing him from all Sin. As on the other hand the *Sinner's Purple Robe* may allude to and be owing to the *Bloud of the Saints Spilt* by the *Devils* in his *Agents*, who was a *Murderer from the Beginning*. Compare John iv. 44. with Revelation xvii. 4. 6. 1 John iii. 15. If. i. 18.

that

that work Iniquity, and an ⁱ Heart devising ¹ P^f.lviii.2⁷ wicked Things.

Let us therefore Beseech God, that He wou'd Divest us of the Old Man, because He alone is Able to take away Sin from us, they being Stronger than Us, that have taken us Captive and Detain us Prisoners in their own Kingdom. But He hath Promis'd to Rescue us from this * *Sore* Bondage. For as when the Sun Shines and the Wind Blows, the Sun indeed hath a distinct Body and Nature of his own, and the Wind likewise another Body and Nature peculiar to it self; and yet no Man is able to make an actual Separation of the Wind from the Sun, unless ^k God alone shall make the Wind to Cease, ^k Mark iv.¹ that it Blow no longer: Even so is Sin Blended ^{39, 41.} with the Soul, and yet Both retain distinctly what is peculiar to their Nature. It is impossible therefore to Separate the Soul from Sin, unless God make a Calm, and put a Stop to this Evil Wind, which dwelleth in the Soul and Body.

And again, as a Man that Sees a Bird Flying and has a Mind also to Fly himself, when not having Wings it is impossible he shou'd Fly: Just so is it in a Man's Power to be Willing indeed that he were Pure, and without Blame, and without Spot, and that there were No Malice in his Nature; but that he cou'd be Always with God: But he has not wherewithal to Compass it. He is willing it is true to Fly up into the Divine Air, and into the Liberty of the Holy Spirit: But unless he can Receive Wings for his Purpose, he can never do it.

Let us therefore Beseech God that he wou'd give us *the Wings of the* ¹ Dove, his Holy Spi-¹ P^f.lv. 6.

* The Manuscript here inserts *καρῆς*.

rit, that so we may Fly to Him and be at Rest, and that He wou'd Separate the Evil * Wind and cause it to Cease from us both in Soul and Body, the very Sin that dwelleth in the Members of our Soul and Body. For He only is Able to bring it to pass. For *behold*, saith ^m the Text, *the Lamb of God that taketh away the Sin of the World*. He alone it is that hath Shew'd this Mercy to that part of Mankind that Believe in Him, that they are Redeem'd from Sin. And for those that ⁿ wait for Him, and Hope in Him, and Seek after Him, does He work this unspeakable Salvation.

As in a dark and cloudy Night a Boisterous Wind Blows, and Stirs, and Searches, and Shakes every Plant and Seed: So Man also, when once he is faln under the Power of the Night of Darknes, the ^o Devil, and is in the midst of the Night and Darknes, is Ruffled, and Shock'd, and Toss'd about by the dreadful Wind of Sin that Blows. It moreover Searches his whole Nature, his Soul, his Thoughts, and Mind. And all the Members of his Body Share in the Commotion, and Nothing is left free from it, neither is there the least Member either of Soul or Body, but what Suffers from the ^p Sin that dwelleth in us. There is also answering in Opposition to this, the Day of Light and the Divine Wind of the Holy Spirit, that ^q Breaths upon Souls and Refreshes them that are in the Day of the Divine Light; and pierces thro' the whole Substance of the Soul and its Thoughts, † and withal

* *Angels* in general are call'd *Winds*, Pf. civ. 4. and the *Evil Wind* here may be one of the Spirits of Vengeance, *Ecll.* xxxix. 28. Such as *Job* complains of Ch. xxx. 15, 22. and Suffer'd from at first, Ch. i. 9.

† The printed Copies here add *ὡς πᾶσαν τὴν ψυχὴν*, which Sounding like Tautology I have with the Manuscript left it out.

gently Fans and Refreshes all the Members of the Body with Divine and Inexpressible Rest. This the Apostle * plainly laid down in those Words, *But we are not Children of the Night,* † 1 Thef. v. *nor of Darkness: For ye are All the Children of Light and Children of the Day.* And as there in the State of Error the Old Man flung off the Perfect Man, and wears the † Raiment of the Kingdom of Darkness, the Garment of Blasphemy, of Infidelity, of Irreverence, of Vain Glory, of Pride, of Covetousness, of Concupiscence, and likewise all the other ragged Appurtenances of the Kingdom of Darkness, that are Impure and Defil'd. So again here as many as have put off the Old and Earthly Man, and as many as Jesus hath Uncloth'd of all the Attire of the Kingdom of Darkness, they have put on the New and Heavenly Man Jesus Christ with every Feature and Member answering again to the Natural, Eyes to Eyes, Ears to Ears, Head to Head, that the whole Person may be Pure, † Bearing † the Heavenly Image. † 1 Cor. xv.

The Lord hath also put on them the Raiment † 49. of the Kingdom of Light surpassing all Description, the Garments of Faith, of Hope, of Love, of Joy, of Peace, of Goodness, of Kindness, and all the other Robes withal of Light and Life, the Divine, Living Robes of that Rest which is Unspeakable; that as God Himself is Love, and Joy, and Peace, and Kindness, and Goodness, so may the New Man be thro' Grace.

And as the Kingdom of Darkness and Sin are Hid in the Soul until the Day of the Resurrection, at which time the very Bodies also of Sinners shall be Cover'd over with the Darkness

* The Manuscript here inserts *δὴλαῶς*.

† The Manuscript omits the *εἶ* which is in printed Copies.

which lies Hid at present in the Soul: Thus also doth the Kingdom of Light and the Heavenly Image *Jesus Christ* mystically Enlighten the Soul at present, and Reign in the Soul of the Saints; but being Hid from the Eyes of Men, *Christ* is truly Seen only by the Eyes of the Soul, till the Day of the Resurrection, at which time the Body it self also shall be "Cover'd and Glorified by the Light of the Lord, which is at this present within Man in his Soul, that the Body also may Reign together with the Soul, which even now receives the Kingdom of *Christ*, is actually Refresh'd and Enlightned with the Light Eternal. Glory be to his Mercies and Tender Compassion, for that He hath Pity on his Servants, and Enlightneth, and Delivereth them out of the Kingdom of Darkness, and vouchsafes his own Light to them, and his own Kingdom: To whom be Glory and Power, for Ages! *Amen.*



HOMILY III.

That Brethren ought to Live with one another in Sincerity, in Simplicity, and Love, and to Struggle and Fight with their inward Thoughts.

Brethren ought to Converse together in much Love, whether they Pray, or Read the Scriptures, or do any kind of Work, that they may have a Foundation of mutual Love for each other; and thus their Inclinations cannot fail of being Acceptable, and both those

those that Pray, and those that Read, and they also that Work may All by living thus together in Sincerity and Simplicity be mutually Beneficial to each other. For why else is it ^a written, ^a Matth. *Thy Will be Done as in Heaven, even so in Earth,* vi. 10. but that as in Heaven the Angels meet together and live in perfect Agreement of Mind, in Peace and Love, and there is no such Thing among them as Pride or Envy; but they Converse with one another in Love and Sincerity: So shou'd they also that are Brethren carry themselves to each other? It happens that there are Thirty it may be that live under the same Roof, for whom it is impossible to continue a whole Day and Night together, but some of them indeed give themselves to Prayer for Six Hours, and they have then an Inclination to Read; but Others are very ready to Serve, Others again are Busied in downright Work. The Brethren therefore ought, whatever it is they are about, to carry it to each other with Love and Chearfulness. Let both him that Works say thus concerning him that Prays, *The Treasure that my Brother gets, being Common, I also have a Share in.* And let him that gives himself to Prayer say thus of him that Reads, *Whatever Benefit my Brother gains by Reading, it tends to my Advantage.* And again let him too that is at Work say also This, *Whatever the Service is that I am doing, it is for the common Good.* For as the Members of the Body being ^b many are One Body, and are mutually assisting ^b Rom. xii. 4, 5. to each other, and yet every one discharges its proper Function, but the Eye sees for the whole ¹ Cor. xii. 12, 27. Body, and the Hand Works for all the Members, and the Foot Walks about and Supports them all, and another yet Suffers with them All: Thus let the Brethren also be together. And let neither him that Prays ^c judge him that ^c Rom. xiv. 4, 10. Works,

Works, for not Praying, nor he that Works find fault with him that Prays with this Complaint in his Mouth, *viz.* He lies by, and I do all the Work. Neither let him that serves at all censure another; but let every one, whatever it is he does, do it to the Glory of God. Let him that Reads receive him that Prays with Affection and Complacency, with this Reflection in his Mind, *viz.* He Remembers me in his Prayers. And let him that Prays conclude thus of him that Works, *viz.* What he Does, is for the common Benefit of the Society. And

^d 1 Cor. i. thus may this great ^d Agreement in what they
10. speak, and great Peace, and Harmony keep them fast in the Bond of Peace among themselves, and make them live together in Sincerity and Simplicity and the Favour of God. But the Principal Thing of all is that of * continual ^e Prayer.

^e Luke xviii. 1. But still there is one Thing yet farther requisite,
1 Thef. v. that a Man shou'd have a ^f Treasure in his Soul,
17. and the ^g Life, which is the Lord, in his Mind;
^f 1f. xxxiii. that whether he Works, or Prays, or Reads, he
6. may yet have that for a Possession which ^h passeth
Matth. xiii. 44. not away, which is the Holy Spirit.

But some there are that roundly Aver, that the Lord requires nothing more of Men than the Fruits which are Visible, but that God himself Rectifies the Things which lie Conceal'd.

But in Fact it is not so. But as a Man is Guarded in his outward Person, so ought he also in his Thoughts, to maintain a direct Fight and War. For the Lord requires it of thee that thou shouldst be Angry with thy self, and Combat with thy own Mind, never Consent or be Reconcil'd to Evil Thoughts. What is still behind, *viz.* to Pluck up Sin by the Roots and

* The Manuscript reads *παρακαλεῖσθενοι*, omitting the word *καί*, which is found in the Printed Copies, after *πρός*.

the Evil that is Present with us, this is no way to be done with Success but by the ⁱ Divine Power. It neither is permitted, nor yet is it possible for Man to Root out Sin by his own Power. To Wrestle against it and make Resistance, to Give and Receive Blows is in your own Power: But to Root Sin out is the Prerogative of God. For were you able to do This, what Need was there of the Lord's Coming? For as it is impracticable that the Eye shou'd See without Light, or to Speak without a Tongue, or to Hear without Ears, or to Walk without Feet, or to Work without Hands: So neither is it possible for any * one to be ^k Sav'd or to Enter ^l into the Kingdom of Heaven without Jesus. ^k Matth. i. ^{21.}

But if you say to me, I save all outward Appearances, I neither Fornicate, nor Commit Adultery, neither am I Covetous, my Character in general for Uprightness is Clear: You are much in the wrong as to this particular, for imagining you have done All that is Requir'd. There are not barely three Kinds of Sins, that a Man ought to Guard against, but the Number is Infinite. Arrogance, Irreverence, Infidelity, Hatred, Envy, Deceit and Hypocrisy, whence are they? And are you not Oblig'd to Fight and Struggle with these in your Secret Thoughts? ¹ John xiv. ^{3.} Heb. vi. ^{20.}

Suppose a Thief shou'd be actually in your House, the Consequence of that is, that he creates you Trouble, and will not give you one Moment's Ease; but withal you too begin to make some Resistance and Return Blow for Blow: And the same Obligation lies upon the Soul to Resist, to Strike again, and to Repel Force with Force. And what follows upon this? Why by Fighting thus again, and undergoing the Pain and Trouble of it, thy Will begins at last to get

* The Manuscript for *δύσασ* reads *δύνα*) *τις*

the Better, it has a Fall, but it also Recovers of it. Again, Sin worsteth thee in Ten or Twenty Conflicts; Overcomes the Soul, and lays it Flat: But the Soul in time, in one Engagement Obtains the Victory over Sin. Again, if the Soul but persevere, and no way Flag, it begins to be an Overmatch, to See thro' the Enemy, and to Carry off the Trophies of Victory from Sin. But even here too if we make a strict Enquiry, Sin still is too hard for Man, till he is ^m Come to a Perfect Man indeed, unto the Measure of his Stature, and perfectly Overcomes Death. For it is ⁿ written, *the Last Enemy that shall be Destroy'd, is Death.* And thus will Men have the Superiority over the Devil, and be his ^o Conquerors.

^m Ephes.
iv. 13.

ⁿ 1 Cor.
xv. 26.

^o—55,56,
57.

But if, as we said before, any one says, I am No Fornicator, nor Adulterer, neither am I Covetous, I Lack Nothing; thus far I grant he may have Fought against three Parties, but withal I must tell him that there are Twenty more in Reserve, which Sin has in Readiness to Oppose his Soul, which he never yet ventur'd upon, but he was Woried. He ought therefore to Fight against them All and Engage every one. For the Mind, as I have said more than once already, is it self the Adversary, and the Strength it has against Sin is much upon the Level, so far as to Contradict and Withstand the Thoughts suggested to it.

But if you say that the Adverse Force is Stronger, and that Sin has altogether the Dominion over Man; you make God Unrighteous in Condemning the Humane Nature for Obeying Satan, when yet He is the * Stronger, and Forces the other to Subjection by a kind of Irresistible Power. Thou, O God, hast, it is true, made

* The Manuscript reads *ἰσχυρότερος*.

Him Greater and Stronger than the Soul, but in the End Thou wilt P Regard me!

P Pf. iii. 4.

Suppose that one in the Vigour of Youth shou'd Engage a Child in single Combat, and the Child shou'd be Worsted; is He Condemn'd? For what * Reason? Because He was Worsted? This is very Unjust. Hence do we pronounce the Mind both an Adversary and an equal Match into the Bargain. And such a Soul as will but seek after it, finds Help and Succour, and is vouchsaf'd Redemption too. For there is No Strife or Combat, but where the Strength of both Parties is upon a Level. Let us give Glory to the Father, and to the Son, and to the Holy Spirit for ever! *Amen.*



HOMILY IV.

Christians ought to go over the Course of their Race in this World with Care and Exactness, that they may attain to the Heavenly Applauses from God and Angels.

THEY that are desirous to Lead the Life of a Christain with any Great Exactness, the very first thing they are oblig'd to take Care of with all their Might is that leading Power in the Soul by which we

* The Manuscript for *διότι* reads *διὰ τί*, for which Reason I have rendred the Passage by Interrogations, as Best suiting then with the Original, especially if after *διὰ τί* we subjoin *ότε*, which Words may easily be contracted by Mistake into *διότι*.

Understand and Discern Things, that having once attain'd to an Exact Adjustment of the nice Difference between Good and Evil, and ever distinguishing the Things that are introduc'd into, and contrary to Nature, our Conversation in the World may always be Upright and Inoffensive; that so making use of this discerning Power, we may keep our selves free from any * Engagement and Covenant with the Suggestions of Sin, and being Rewarded with the Heavenly Gift for so doing, may become Worthy of the Lord. Let us take an Illustration of the Matter from what we meet with in this visible Frame of Things. For the Body bears a fair Resemblance to the Soul, and the Things of the Body to those † of the Soul, and the Things which are Seen to the Things which are Hid. For as the Body has the Eye for its Guide, and this same Guide by its Sight Conducts the Body into the strait Road; * and do you but suppose a Man to be making his Way thro' Marshy Grounds, where he meets with nothing but Thorns and Bogs, Fire is also breaking out, and Swords are stuck upright in one Place, and both Precipices and frequent Waters meet him in another; this being suppos'd, the Active, Careful, and † nimble Traveller, having his Eye for his Guide, goes over all those difficult Places with the utmost Care imaginable, holding up his Garment close to the best of his Power on all Sides,

* The Fol. and *Par.* Edit. with the *Francfort* reads ἀσυνδολία-
σοι. the *Lipsic* Edit. ἀσυνδύασοι, and the Manuscript ἀσυνδία-
σοι which is but little different.

† The Manuscript reads τῆς ψυχῆς.

* Both *Picus* and *Palthenius* observe an Abruptness in this Place, which they are willing to think a Suspension of the Sense, rather than a Real Defect.

† The Manuscript reads, ἀκίνητος.

that so it may escape being Rent by the Shrubs and Thorns, or being Bemir'd in the Bogs, or being Cut by any one of the Swords; and his Eye Conducts his whole Body Safe, as being indeed its Light, so as neither to be Batter'd to pieces against the Precipices, nor Drown'd by the Waters, nor receive any manner of Damage from any Difficulty that Threatens him. He that thus * *Briskly and yet Warily* passes on with all possible Sobriety with his Garment tuck'd up Close about him, keeping in the strait Path his Eye directs him to, both keeps himself from Harm, and preserves the Garment he has on, from being either Burnt or Rent. Whereas, if any one that passes thorough such Places as these, is Idle, and Slothful, and Supine, and Heavy, and Unactive, his Vest fluttering about every manner of way is Rent, by the Shrubs and Thorns, or else Burnt by the Fire, because he does not keep up his Garment tight on all Sides with the Courage of a Man; or else it is Cut by the Swords that are stuck in the Ground, or it is Bemir'd in some Bog; and to say all at once, he quickly Spoils his Fine and New Vest, merely for want of Care, with Negligence, and downright Laziness. And not only so, but unless he keeps a watchful and steady Eye upon his Way, he will Fall himself into a Pit, or be Drown'd in the Waters.

After the very same manner the Soul also which wears the Fine Garment of the Body as its Vest, and is endued with a Discerning Faculty that Directs the entire Soul together with the Body in its Progress thro' the Deserts and Thorns of Life, and thro' the Mire, and Flame, and Precipices, that is, thro' Fleshly Appetites,

* The Manuscript reads *ρογυῶς κ) σωεῖται*.

thro' the Pleasures, and the other Absurd Fooleries of this present Time, ought every way with Sobriety, Courage, Industry and Application, to Gird and Preserve her self, and her Garment of the Body, that it be not Rent in the Briers and Thorns of the World, of Cares, Supineness, and Earthly Distractions, and that it be not Burnt up with the Fire of Concupiscence: That is, she keeping her self cloath'd with her Garment, turns away her Eye from Beholding Wickedness; she likewise turns away her Ear from Hearing Slanders; her Tongue from speaking Vanity; her Hands and Feet from Evil Undertakings. For the Soul certainly has a Will to Turn away and Hinder the respective Members of the Body from abominable Sight, from Hearing wicked and unchast Discourse, from Speaking also as no way becomes us, and from worldly and sinful Devices.

The Soul doth also Turn her self away from wicked Reveries, keeping her Heart so, that none of her Thoughts can be Hurried away in the Spirit of the World. And by thus Struggling and using her Endeavours, and yet diligently Curb- ing in on all Hands the Members of the Body from Things sinful, she Preserves her Noble Vest, that of the Body from Rents, and Burns, and Spots. And she shall her self by Vertue of an upright Will enabling her to Know, Understand and Discern, or to say all at once, thro' the Power of the Lord be Preserv'd entire, she doing in the mean time all she can to Curb her self in, and Turning clean away from all worldly Concupiscence. And thus doth she find Help from the Lord, that so she may in very Deed be Preserv'd from the foremention'd Evils. For when once the Lord shall observe any one Bravely turning his Back upon the Pleasures of this Life, together with its gross Intanglements and Perplexities, the
 Earthly

Earthly Clogs, and Restless Workings of Vain Thoughts, He then vouchsafes him the special Assistance of his Grace, Preserving that Soul from Falling, that passes so Nobly thro' the present Evil World; and being Succour'd by him, hath gone over the Stage of this present Life, and Finish'd his Course with Success.

But if any one thro' Sloth and Backwardness continues on his Course without Due Care, and of himself doth not Abhor every worldly Lust, nor Seek after God with a Full Desire: he is Driven upon the Thorns and Thickets of this World, and the Garment of his Body is Burnt outright in the Fire of Concupiscence; he is withal Bemir'd in the Sink of Pleasures; and by this means is the Soul Depriv'd in the Day of Judgment of that ^a Boldness it ought to have, as ^a 1 John iv. 17. not having been able to keep its Garment free from Spots, but utterly Rotted it with the Deceits of this present Time, and for that very reason it is ^b Sentenced to be Cast out of the Kingdom. For what shall God do with him that voluntarily gives himself up to the World, and is Deceiv'd by the Pleasures of it, or drawn away with the Hurry of Earthly Distractions? For the Man, upon whom he bestows the Succours of his Grace, is he who Divorces himself from gross Pleasures and his ^c former accustom'd ^c Eph. iv. Behaviour, and at all times forcibly Urges his Mind ^{22.} towards the Lord, both Denying himself, and ^d Seeking after the Lord only: This is the Per- ^d Acts xvii. son that God takes into his special Care, that ^{27.} keeps himself disentangled every Way from the Snares and Nets of the Matter of this World, that *works out his Salvation with* ^e Fear and Trem- ^e Phil. ii. bling; that with the utmost Heed passes clean ^{12.} thorough all the Snares and Toils, and Lusts of this World, both Seeking after the Lord
for

for his Assistance, and Hoping in his Mercy to be sav'd thro' Grace.

For behold the Five Wise and Sober Virgins that Hasten'd that which was a Stranger to their Natures, that took Oil in the Vessel of their Hearts, that is, the Grace of the Spirit from Above, they had Power to ^f enter with the Bridegroom into the heavenly Chamber. But the others which were Foolish, that continued in their own Nature, neither kept themselves Sober, neither were they Solicitous to take the ^g Oil of Gladness in their Vessels, as Persons still in the Flesh, but they were overwhelm'd as it were with a deep Sleep thro' Negligence, and Idleness, and Sloth, and Ignorance, or even thro' an imaginary Opinion of their Righteousness: For which reason they were also Excluded from the Chamber of the Kingdom, not having been able to Please the Heavenly Bridegroom. For being kept fast with the Chain of this World, and an earthly Kind of Love, they gave not up their entire Love to the Heavenly Bridegroom, neither ^h took they Oil. For the Souls that Seek what is Foreign to their Nature, the Sanctification of the Spirit, Engage their whole Affection to the Lord, and there it is they Walk, and there do they Pray, and there are their Thoughts employ'd, Rejecting all things else. Wherefore they are also thought Worthy to Receive the * Oil of the Heavenly Grace. And thus they can pass thro' this Life without Falling, rendring themselves perfectly well pleasing to the Spiritual Bridegroom. Whereas those Souls that continue

^f Matth.
xxv. 10.

^g Pf. xlv. 7.

^h Matth.
xxv. 3.

* By the Oil of the Heavenly Grace here, and the Oil of Gladness before, seems to be meant that Fulness of Divine Grace which is peculiar to the Gospel, and alone enables us to do our Duty with Ease and Cheerfulness. Compare 1 John ii, 27. John i. 16.

on in their own Nature Grovel in their Thoughts upon the Earth, their Reasonings are upon the Earth, and upon the Earth it is that their Mind has its Conversation and in their own Opinion truly they take themselves to belong to the Bridegroom, and to be Adorn'd with the Righteousness of the Flesh. But yet they are not Born of the Spirit from Above, as not having Receiv'd the Oil of Gladness.

For the Five * Rational Senses of the Soul, if once they come to receive the Grace which is from Above; and the Sanctification of the Spirit, are in Truth the Wise Virgins, that have receiv'd the Wisdom of Grace which is from Above. But if they continue only in their own Nature, they are found to be Foolish, and plainly discover'd to be the Children of the World; for they have not put off the Spirit of the World, notwithstanding that in their own Conceit they take themselves to be by the Goodliness of their Discourse and Demure Appearance, the very Spouses of the Bridegroom. For as those Souls that wholly and entirely ⁱ Adhere to † the Lord, ⁱ Ps. lxxiii. are there in Thought, and there Pray, and there ^{28.} in lxx. Walk, and there Burn with Desire after the Love of the Lord: So on the other hand the Souls that are * Bound down in the Love of the World, it is their Desire to have their Conversa-

* The Author chusing to speak of the *inner Man* in way of Resemblance to the *outward*, I thought this literal Translation more proper, than the common Version; by *Rational Senses* here meaning only those of the Inward or Intellectual Regenerate Man, not merely of the *Rational Soul*.

† The *Francfort* and *Folio Edition*, and even *Dr. Pritius's*, read *νοεῖς*. But the *Manuscript* and *Paris* of *Movel*. Ed. read *νοεῖσθαι*.

* The *Manuscript* reads *δεθῆναι*, and not *δεθῆσθαι* as it is in all the printed Copies.

tion upon the Earth; there they Walk, and there Employ their Thoughts; there does their Mind take up its entire Abode. For which Reason neither can they be Turn'd to the Good Wisdom of the Spirit, which is a kind of Stranger to our Nature, I mean the Heavenly Grace, which is necessary to become an Ingredient and to be wrought up with our Nature, that we might be Enabled to enter together with the Lord into the Heavenly Bridechamber, and obtain everlasting Salvation.

For thro' the Disobedience of the First Man have we receiv'd into our selves, that Corruption of our Affections, which is Foreign to our Nature, and which however Establish'd by long Custom and Prescription as it were into Nature, ought to be driven out again by that proper Guest of our Nature, the Heavenly Gift of the Spirit, and we be Restor'd to our original State of Purity. And unless we shall obtain that Love of the Spirit which is from Heaven by continual Petitions, and Supplication, and Faith, and Prayer, and an Aversion to the World, and our Nature cleave to this Love, which is the Lord ^l himself, and be Sanctified by that Love of the Spirit, having been defil'd by Sin, and we persevere to the End Blameless, living ^m strictly in all the Commandments of the Lord, we shall never be able to Obtain the Heavenly Kingdom.

^k Matth.
xxv. 35.

^l 1 John
iv. 16.

^m Luke i.
6.

* But I have a Mind to discourse this Point with a sort of Subtilty and Depth to the Best of my present Abilities. Hear therefore

* This concerning the *Bodies* of *Angels* is the first of those Passages that have been censur'd in our Author, as Erroneous. But I refer the Reader to my Introduction, (Objection I.) for Satisfaction as to this particular. See p. 37.

and

and Attend. God, who is Infinite, and whom no Man can approach unto, and Uncreated, hath thro' his immense and inconceivable Goodness taken to himself a Body, and as I may so say, has Abridg'd himself of that ⁿ *Inaccessible, Glory,* ^a *1 Tim.* that so He might be in a Capacity of being ^{vi.} *16.* United with his *visible* Creatures, such as the *Souls* I mean of Saints and Angels, that they too might be Enabled to partake of the Life of the Godhead. For every one of them is in its own Nature *Body*, be it Angel, Soul, or Devil. For how Fine soever they may be, yet at the same time in Substance, Form and Image, according to the Subtilty of their Nature they are *Thin Bodies* still, as this Body of ours is in Substance Gross. Thus also the Soul being of so subtile a Nature hath taken to it self an Eye by which it sees, an Ear by which it Hears, likewise a Tongue by which it speaks, an Hand, and to say all at once, an entire Body with its several Members, and having taken this is Blend-ed with it, and by it Performs all the Offices of Life.

After the very same manner hath God, who is Immense and surpassing all Conception ^o *Les-* ^o *Heb.ii.* sen'd himself, out of mere Goodness, and put on the Members of this Body, and withheld himself from the Glory that is not to be Approach'd, and being Transform'd thro' Clemency and Love to Man, makes himself a Body, and mixes with it, and takes to Him the Souls that are Holy and well-pleasing, and Faithful, and becomes *One Spirit with them* according to the saying of ^P *St. Paul*, Soul in Soul, and Substance in Sub- ^P *1 Cor.vi* stance, that the Soul may live in * perfect Unity, ^{17.} and

* All the printed Copies read *ἐν τῇ νεότητι*, and accordingly render it *in Novitate*. But that *Newness of Life* we are call'd to

and be made to Taste of the Life which is Immortal, and become partaker of the Glory which is Incorruptible, the Soul I mean that is worthy, and well-pleasing in his Sight. For if He made such a visible Creature with so Great a degree of Excellence and Variety to come into Being out of things that were ⁹ not, and that had no Being before it was thus Made: He had withal a Mind, and with Ease He made of the things that were not, Substances Gross and Hard, such as the Earth I mean, Mountains and Trees; (you plainly see what Hardness there is in Nature.) And again the * Middle Waters; And out of them did He command the ^r Fowls to be brought forth; And lastly the Finer Parts of the Creation, the Fire and the Winds, and whatever else by reason of its exceeding Subtilty escapes the Sight of the Eye of the Body.

⁹ Rom. iv.
17.

^r Gen. i.
20.

How hath the Art of the manifold Wisdom of God, which is Infinite and surpassing all Description, made out of those things which were not, the Groffer, and more subtile and delicate Bodies to Subsist by his Will? But how much more doth He who is just as He will and what He pleases to be, thro' his unspeakable Kindness, and inconceivable Goodness Transform and Diminish Himself, and make Himself Like to us, Embodying Himself so far as He was capa-

* Rom. vi.
4.
—vii. 6. in the Gospel being always * *καινότης* and not *νεότης* I chuse to read with the Manuscript *ὅτι τῇ ἐνότητι*, in *Unity*, as agreeing also best with the Sense of St. Paul and our Author, tho' at the same time in the Margin of the Manuscript we are directed to read *νεότητι*.

* By *μέσα ὕδατα*, *middle Waters*, I suppose our Author might mean, *the Waters that run between the Hills*, &c. they being so describ'd by the Psalmist, *Psal. civ. 10.* And so they may be call'd in Contradistinction to the Waters *above* the Firmament and those of the *Abyss* Below, *Gen. i. 6, 7, 9.*

ble in Holy, and Worthy, Faithful Souls: That so He who is in himself Invisible may ^r be seen ^r 1 John i. by them, and He who is above all Touch may ^r 1-3. be ^r Felt and Handled in Proportion to the * re- ^r Acts xvii. fin'd State of the Soul, and they may ^r Taste of ^r 27. his Sweetness, and make the actual Experiment ^r 1 Pet. ii. for themselves of the Goodness of the Light of ^r 3. Pf. xix. 10. his unutterable Pleasure. When He pleases, He Heb. vi. 5. becomes a Fire Burning up every Sinful Affection introduc'd into the Soul. For our God, says the ^r w Apostle, is a Consuming Fire. When He pleases, ^r w Heb. xii. He becomes a Rest surpassing all Expression and 29. com- Utterance, that the Soul may be Refresh'd with ^r pared with Deut. iv. the Rest of the Godhead. When He pleases, ^r 24. He becomes Joy and Peace, Cherishing and Em- ix 3. bracing her.

Now if God is also willing to make Himself like one of his Creatures for the Gladness and Joy of his intellectual Creatures, such as the City of Light, *Jerusalem* or the Heavenly Mount *Sion*, He is Able to do all things as he will, according as it is ^r x said, *But ye are come unto Mount* ^r x Heb. xii. *Sion, and unto the City of the living God, the* ^r 22. *Heavenly Jerusalem.* All things are Easie and Void of Difficulty to Him, who is Transform'd into whatever he pleases for the Sake of his Worthy and Faithful Souls. Let any but duly strive to be well-pleasing to Him, and he shall Really, Experimentally and Sensibly Behold the Good Things of Heaven, the unspeakable Delights and immense Riches of the Godhead, which ^r y *Eye hath* ^r 1 Cor. ii. *not seen, nor Ear heard, and which have not En-* ^r 9. *tered into the Heart of Man:* Even the Spirit of

* By λεπτότης here I understand not the *Natural* Fineness either of the *Soul* or its Vehicle, but that *Delicacy* of *Perception* in it, which arises from *Purity* of *Heart*, and is rather a *Moral* than *Natural Perfection*.

the Lord which serves for the Rest of Holy Souls, their Rejoicing, their Delight, and Eternal Life. For the Lord Embodies himself that he may become their Meat and Drink, as it is written in the ² Gospel, *He that eateth this Bread, shall Live for ever*; that He may Refresh the Soul in such a way as is not to be Express'd, and Fill it with spiritual Gladness. For, saith he, *I am the Bread of Life*: In like manner also doth he become the Drink of the Heavenly Spring as he ^a saith, *He that drinketh of this Water that I shall give him, it shall be in him a Well of Water springing up into everlasting Life*. And we all, ^b says the Apostle, *have been made to drink the same spiritual Drink*.

Thus did He appear to every one of the Holy Fathers, as he pleas'd, and thought Best for them; after one ^c manner to *Abraham*, after another to *Isaac*, after a third to *Jacob*; in a different way to *Noah*, to *Daniel*, to *David*, to *Solomon*, to *Esaias*, and to every one of the Holy Prophets; after one manner to *Elias*, after another to *Moses*. And it is my Opinion that *Moses* all the Time he was in the Mount during that Fast of the Forty Days, was admitted into that spiritual Table, was Entertain'd with the Delights it afforded, and Enjoy'd them. He appear'd therefore to every one of the Saints in particular, as he thought fit, for their Refreshment and Salvation, and to lead them into the Knowledge of God. For all things are Easie to Him, that He inclines to, and Diminishing himself at pleasure, He Embodies himself, and is Transform'd when Beheld by those that love Him, in that Glorious Light which is not to be Approach'd, being manifested to his Saints in his Great and Inexpressible Love according to his Power. For the Soul that is thought worthy in the Abundance of Desire and

Expecta-

Expectation, and Faith, and Love, to Receive that Power from on High, the Heavenly Love of the Spirit, and hath receiv'd the Heavenly Fire of the Life that is Immortal, is verily disengag'd from all worldly Love, and perfectly at liberty from every Bond of Sin.

For as Iron, or Lead, or Gold, or Silver, when cast into the Fire is Freed from that Hard Consistency that is natural to it, being chang'd into Softness, and so long as it continues in the Fire, is still dissolv'd and gone off from its native Hardness, through the strong Heat of the Fire: After the Self-same Manner the Soul that has Renounc'd the World, and Fix'd its Desire only upon the Lord, in great Seeking of Soul, and Labour, and Conflict, and keepeth up a constant Expectation of Him in Faith and Hope; and hath once receiv'd that Heavenly Fire of the Godhead, and of the Love of the Spirit, is then of a truth Disentangled from all Love of the World, and set Free from all the Corruption of the Affections; it turns all things out of it self, and it is chang'd from its natural Habit and the Hardness of Sin, and Esteems all things Superfluous, purely Acquiescing in a fervent and unspeakable Love for that Heavenly Bridegroom alone, whom it has Receiv'd.

But I tell thee, that these very Brethren so much Desir'd by him, whom his Eye is upon, if they draw back from that Love, He too is Turn'd away, as I may say, from Them. For that very thing is the Soul's Life and Refreshment, namely, the hidden and unspeakable^d Communion of the^d Cant. ii, Heavenly King. For if the Love of that Fellowship which is in the Flesh causes a Separation^e from Father, Mother, and Brethren; and^e Gen. ii all things besides are thought Foreign to the^{f+} married Couple; and if there be any Reserve of^{Matth. xix. 5e}

Ephes. v. 3¹. Affection, it is at a distance at best: Whereas the Full Bent of its Inclination is kept for her that Cohabits with him. For *for this Cause*, saith the Scripture, *shall a Man leave Father and Mother, and shall cleave to his Wife, and these Two shall be One Flesh.* If therefore the Love which is of the Flesh, Sets one thus at liberty from all Love besides: How much more shall they, as many as have been thought worthy truly to partake of that Holy Spirit who is the Heavenly and Indisputable Object of our Love, come entirely off from the Love of the World; and all things else appear to them as impertinent Superfluities, in that they have been perfectly Overcome with an Heavenly Desire, and United to the Illapse of it? There are their Desires, there are their Thoughts employ'd, there do they Live, there do their Thoughts Rove up and down, there is the Mind continually taken up, being Overcome with Divine and Heavenly Love, and Spiritual Desire.

What remains then, Beloved Brethren, but that having such Good things laid before us, and
 2 Cor. vii. 1. so Great ^f Promises being made us by the Lord, we Throw off all Impediments from us, Renounce all Love of the World, and give ourselves wholly up to that Only Good with Seeking and Desire, that so we may Obtain that unspeakable Love of the Spirit, which the Blessed *Paul* hath Exhort-ed us to Hasten our Endeavours after, saying,
 1 Cor. xiv. 1. ^g Follow after Charity, that we may be in a Capacity to be thought worthy of being Chang'd
 Ezekiel xxxvi. 26. from our own ^h Hardness by the Hand of the most High, and may come to the spiritual Sweetness and Rest, having been wounded with the Love of the Divine Spirit. For the Lord bears an exceeding friendly Affection for Man, waiting with Compassion for the time when we shall entirely

entirely Turn to him, Rescuing our selves from all things that are contrary to us. For tho' even we thro' the Abundance of Ignorance, and Childishness, and the wrong Byass of Corruption are Turn'd away from Life, and Multiply Impediments upon our selves, having no Mind to Repent in good Earnest: Yet is He touch'd with Abundance of Compassion for us, suffering long, till we Return and Come to Him, and are Enlightned in our Inward Man, that our Faces may not be Cover'd over with Shame at the Day of Judgment.

But if this seems to us to be even Difficult, thro' the Trouble there is in the Practice of Vertue, but more especially thro' the Suggestion and Counsel of the Adversary, lo his Bowels yern, and He beareth long, expecting our Conversion; and tho' we Sin, He holds his Hand, waiting for our Repentance; and He is not Asham'd to Receive us again when we Fall, as the Prophet hath said, *Shall they Fall, and not Arise, shall He turn away, and not Return?* Only let us be ^k Sober, having a good Mind in Possession, and let us Return immediately and directly, seeking Assistance from Him, and He for his Part is Ready to Save us. For He Accepts this warm Effort of our Will towards Him, the All of that Ability we have, and the Faith and Forwardness that proceeds from a * Good Purpose; but the whole Regulation of it, He worketh in us Himself.

¹ Jer. viii.
⁴
^k 1 Pet. v.
⁸.

Let us therefore, Beloved, use our Endeavours, as the Children of God, having put off all Prepossession, and Carelessness, and Sloth, to be Brave and Ready to Follow after Him, never adjourning from Day to Day, as Undermin'd by Sin.

* The Manuscript reads τὴν ἐκ προαίρεσιως ἀγαθῆς.

For we know not the Time of our Departure out of the Body. The Promises made to us Christians are Great and beyond Expressions; in so much that all the Glory and Beauty of Heaven and Earth, with all the remaining Furniture and Variety, Riches, Splendour and Delight of the Visible Creation, bear no Proportion to the Faith and Treasure of one single Soul.

How then shall we stand out against such extraordinary Invitations and Promises, and not be willing to Come entirely to Him, and Devote our selves to Him, having formally Denied, according to the Gospel, together with all things else, even our own ¹ Life, and to Love Him only, and to admit of neither Rival nor Partner with him? But behold, notwithstanding all these things, and the Great Glory that has been Given, the many Dispensations of the Lord there have been from the Times of the Fathers, and the Prophets; the many Promises that have been made; and the many Exhortations Given; and the Great and Tender Compassions of our Lord and Master from the Beginning towards us; And lastly, notwithstanding his ^m inexpressible Goodness to us at his Coming, Demonstrated by his Suffering upon the Cross, to Convert and ⁿ Translate us into Life: Yet do we still refuse to Depart from our own Will and from the Love of the World, and from Engagements and Habits which are Evil. This therefore is a Demonstration, that we have but very little Faith, or rather none at all. And yet after all, Lo * He continues to be Kind, Cherishing and Preserving us Invisibly, not delivering us over according to our Sins, for ever to the Power of Evil, nor yet suffering us to Perish by the Deceitfulness of

* The Manuscript for *αὐτῶς* reads *αὐτὸς*, contrary to all the

the World, but thro' his Great Kindness and Long-suffering, Looking down upon us, expecting when it will be that we Turn to Him.

But I am very much afraid the Words of the Apostle may come to be Verified upon us some time or other, (that live together in an unanimous Contempt of All, and are drawn aside by our old Prejudices) in which he ^o says, *Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?* But if to this Long-suffering, and Kindness, and Forbearance we make no Return but that of further Sins, and thro' our Carelessness and Contempt shall Purchase for our selves yet Greater Judgments, that Oracle ^p also will be Fulfill'd, *But after thy Hardness and Impenitent Heart, Treasurest up to thy self Wrath against the Day of Wrath, and Revelation of the Righteous Judgment of God.* For God has carried himself with relation to Mankind with Great Goodness beyond Expression, and with Long-suffering not to be describ'd, desiring only that we will be willing to ^q *Recover our selves,* and make it our Business to Turn to him without the least Reserve, that we may be in a Capacity to Obtain Salvation.

But if you are desirous to Know the Long-suffering and Great Goodness of God your self, we may Learn it sufficiently from the Inspir'd Writings. Look there upon *Israel, of whom are the Fathers, to whom the Promises were directed, of whom Christ came after the Flesh, to whom belong the Services of God, and the Covenant;* How Great Sins were they Guilty of? How often had they Relaps'd? And yet He cast them not off for ever, but for a Proper season, Gave them up to Chastisements for an Advantage, being willing to Soften the Hardness of their Hearts

thro' Affliction, He Turn'd, He Admonish'd, He sent Prophets to them. And how many times did He shew himself Long-suffering to them that actually Sinn'd against him and Provok'd him? And those that Turn'd to him He Receiv'd ^t with Joy; and when even after that they Revolted again, He Forsook 'em not, but still Invited them by his Prophets to Return to him. And many a time when they had Revolted, He very gladly Embrac'd them and Receiv'd them Graciously, till at last they were Found in that Great Apostacy of all, and had laid violent Hands upon their own Lord, whom thro' the Traditions of the Fathers and Holy Prophets they Expected for their Deliverer, and Saviour, and King, and Prophet. For when *He came*, they ^u Receiv'd him not: But on the contrary, after they had offer'd Him many great Indignities, they at last Punish'd him with Death upon the Cross. And in this Great Offence and Transcendent Sin, their Sins which they had Swell'd above the usual Standard were Fill'd up; and so they were Cast off for Good and All, the Holy Spirit having departed from them, when the *Vail of the Temple was Rent*. And thus their very *Temple*, after it was given up to the *Gentiles*, was thrown down, and made ^w *Desolate*, according to the Lord's express ^x Denunciation, *There shall not be Left here one Stone upon another, that shall not be Thrown down*. Thus were they finally Deliver'd over to the *Gentiles*, and were Scatter'd throughout the whole Earth by those Kings that had taken them Captive, and were strictly enjoin'd never to Return more to their own proper Habitations.

Thus therefore, even at this very Day, God being Kind and Good to every one of us, Suffers long; Beholding how many Sins every one commits,

Luke xv.
20, 22, 23,
32.

^u John i.
11.

^w Matth.
xxiii. 38.
^x Matth.
xxiv. 2.

mits, and yet keeps Silence, waiting for the Time when he shall Repent, and come off from Sinning on any farther, and Receiving him with Great Love and Joy that Turns from Sin. For so He ^y saith, *There is Joy over one Sinner that* ^y Luke xv. *repenteth*; And ^z again, *It is not the Will of my* ^{10.} *Father that one of the least of these little ones shou'd* ^z Matth xviii. 14. *Perish*. But if any one under the Great Kindness and Long-suffering of God thus attending him, who forbears to proceed to immediate Vengeance for every particular Offence, as it is committed, whether Secret, or Manifest, but Beholds and keeps Silence, and as it were waiting for his Repentance; if any one, I say, that is advanc'd to a great degree of Contempt, *Adds* ^a *Sin to Sin*, Backs Sloth with Sloth, and Piles ^a *up Offences upon Offences*, he Fills the ^{*} Bounds of his Sins, and cometh in the end to some Iniquity of that Magnitude, that from it he can never Escape more, but is Broken ^b to Pieces, and ^b Matth. *being for ever Deliver'd over to the wicked one,* ^{xxi. 44.} *Perishes*. ^{II. xxx.}

Thus it befel *Sodom*. For they by Sinning ^{14.} Greatly, and never Returning, split at last upon that wicked Device of theirs about the ^c An- ^c Gen. xix. *gels*, being Bent upon *Knowing them* as Men, so ^{5.} that they were no longer capable of Repentance, but were finally Rejected. For they Fill'd up the measure of their Sins, and even Exceeded it: Wherefore they thro' the Divine ^d Vengeance ^d Jude 7. were Destroy'd by Fire. Thus did it also happen in the Days of *Noah*, by committing many Offences, and never Repenting, they Fell into so Great Crimes, that in the End the whole Earth

* The Expression is something peculiar, but the Author seems to illustrate by it the *Swellings* and *Overflowing* of *Sin*, from that of the *Sea*. Compare *Jeremy* li. 5. with *Job* xxviii. 11. meaning only, the *Measure of Iniquity*.

was Destroy'd. Thus in the Case of the *Egyptians*; they had been Great Sinners, and had Sinn'd against the People of God; God us'd them with Clemency, so as not to Inflict such Plagues as shou'd Consume them utterly; but for their Chastisement, and Conversion, and Repentance, He inflict'd on them the small Stripes of his Scourges, Bearing with them Long, and waiting that they might ^e Repent: But they having committed very many Sins against the People of God, and then turning to God, and afterwards Repenting of that Conversion, and Settling in the Old Infidelity of a corrupt Will, and Harassing again the People of God, did at last, when God by many Wonders had brought his People out of *Egypt* by the Hand of *Moses*, Greatly Offend in Pursuing after the People of God. Wherefore also the Divine Vengeance Consum'd and made an End of them Utterly, and Overwhelm'd them in the Waters, having Judg'd them as Unworthy of this present Life.

^e 2 Pet. iii.
9.

In like manner, as was said before, *Israel* committing many Offences and Sins, slaying the Prophets of God, and doing many other wicked things, because God was Long-suffering, holding his Peace, and waiting for their Repentance, they Sinn'd at the last to that degree, that however contrite, they cou'd never Rise from it. For they laid their Hands upon the Dignity and Character of the Lord. For which reason they were also Forsaken and Rejected for ever, and the Gift of Prophecy, the Priesthood, and the Service of God were Taken from them, and Given to the *Gentiles* that had Embrac'd the Faith, as the Lord expressly ^f says, *the Kingdom of God shall be taken from * you, and shall be Given to a Na-*

^f Matth.
xxi. 43.

* Dr. Pritius and the Manuscript read *ἡμῶν*.

tion

tion bringing forth the Fruits of it. For till then did God bear with them, and was Long-suffering, and withdrew not his Compassions from them. But because they had Fill'd up the Measure of their Sins, and exceedingly Abounded, in laying Hands upon the Dignity and Character of the Lord, they were finally Deserted of God.

But these Matters, Beloved, have we discours'd of more at large, making it to appear from Scripture Sentiments, that we ought to Turn without the least Delay, and Hasten to the Lord who exercises Clemency, and waiteth for us to come perfectly off from All Wickedness; and Sinful Prepossession, and with much Joy Receiveth them that turn to Him; that our Contempt may not Encrease upon us from Day to Day, and our Sins being Heap'd up may not Multiply upon us, and we upon this very account Bring down the Wrath of God upon our selves. Let us therefore make it our Business to come to God, being converted with a True Heart, not Despairing of Salvation (for that were of it self a flagrant Instance of the Malice and *Subtilty* 2 Cor. xi. 3. of the Serpent) upon the Remembrance of Sins Past, that lead a Man into Despondency, and Want of Spirit, and Negligence, and downright Inactivity, so that he cannot by Turning and Coming to the Lord, obtain Salvation thro' the exceeding^h Kindness of the Lord, which is reach'd^h Titus iii. 4. out to all Mankind.

But if it appears to us as a Difficult and Impossible Thing to Turn from a Multitude of Sins, as having taken first Possession of us, (which, as we said before, is the Suggestion of Wickedness and an Hindrance to our Salvation:) let us call to mind, and consider how *our* Lord, when Conversing with Mankind, by his Goodness Re-

* The Manuscript inserts here *ἡμῶν*.

stor'd the Blind to their Sight, Cur'd the Sick of the Palsie, Heal'd every kind of Disease, Rais'd the Dead that were gone down into Corruption and Oblivion, made the Deaf to Hear, Cast out a Legion of Devils out of one single Man, and Recover'd him to his right Mind that was so far gone with a Frenzy: How much more will He not ⁱ Convert the Soul that turns to Him, and Petitions Him for Mercy, and stands in Need of his Help, and bring it into the chearful State of Freedom from Passions, into an Establishment of every Vertue, and a ^k Renovation of the Mind, and Restore it to Health, intellectual Sight and Peace of Thought, from the Blindness, and Deafness, and Deadness of Infidelity, and Ignorance, and Want of Fear, bringing it back to the Wisdom of Vertue and Purity of Heart? For He that made the Body, himself also made the Soul. And as when He convers'd on Earth, to all those that came and sought to Him for ^l *Help and to be Heal'd*, He liberally Granted of his Goodness whatever their Wants were, as being the Good and Only *Physician*: Even so is the Case exactly the same in Spirituals.

^l Pf. xxiii.
3.

^k Rom.
xii. 2.

^l Matth.
xv. 25.
Mark ix.
32.

For if He was mov'd with so much Compassion, towards Bodies which dissolve and die, and Readily and Kindly did for every one what he Requested: How much more to an Immortal Soul, that is Subject neither to Dissolution nor Corruption, yet labours under the Disease of Ignorance, and Malice, and of Infidelity and Want of Fear, and the other Affections of Sin; but cometh notwithstanding to the Lord, Seeking to Him for Help with an Eye to his * Mercy,

* The printed Copies read all of 'em εἰς τὸ αὐτῶν ἕλεσθαι, which certainly shou'd be αὐτῶν. Conf. Manuscript.

and desiring to Receive from Him the Grace of his Spirit for its Redemption, Salvation, and Delivery from all Malice and every corrupt Affection will He not sooner and more readily Grant the Redemption of Healing, agreeably to * his own ^m Word, *How much rather will the Heavenly Father* ^m Luke xviii. 7. *Avenge them that cry Day and Night to him? And he goes on saying, Verily* ⁿ I say unto you, that ⁿ Ver. 8. *He will Avenge them speedily.* And again He exhorts in another ^o place, *Ask, and it shall be Given you. For every one that asketh, Receiveth, and he that Seeketh, Findeth, and to him that Knocketh, it shall be Opened.* And a little ^p farther he Subjoins, *How much more shall your Heavenly Father give his Holy Spirit to them that Ask Him?* ^q *Verily I say unto you, tho' He will not* ^q Luke xi. 8. *give him because he is his Friend, yet because of his Importunity He will Rise and Give him as much as he hath need of.*

By all these Instructions therefore hath He Admonish'd us to Beg of Him the Gift of Grace with Boldness, without Intermission, and without Fainting. For it was for the Sake of ^r Sin- ^r Matth. ix. 13. *ners that He came into the World, that He might † Turn them to Himself, and Heal them that Believe on Him.* Only let us withdraw our selves from our Evil Prepossessions to the Best of our Power, and Hate all Evil Devices, and the Deceits of the World, and Reject all wicked and vain Thoughts, and ever Cleave to Him to the utmost of our Power: And He is Ready to Supply us with his Help. For therefore is He Merciful, and Quickening, and Heal-

* The Manuscript reads *ωτδ*, and not *ωτδν*, as it is in the printed Copies.

† The printed Copies read *ἐπιστρέψωσι*, but the Manuscript *ἐπιστρέψω*.

ing the Disorders that were Incurable, and working Redemption for them that call upon Him, and Turn unto Him, and who, as far they are able, of mere Will and Choice withdraw from all worldly Love, and take off their Mind from the Earth, and Hang upon Him with Application and Desire. To such a Soul as this doth God vouchsafe his Help, which looks upon all things else as Superfluous, and Acquiesces in Nothing that this World affords; but expects to be Refresh'd and to Rejoice in the Rest of his Benignity. And thus having thro' so much Faith attain'd to the Heavenly ^f Gift, and made her Desire to Acquiesce in the Full Assurance of Hope thro' Grace, and for the time to come administering to the Holy Spirit uniformly and constantly, and daily advancing in Goodness, and continuing in the way of Righteousness, and to the very Last holding out Inflexible, and Disengag'd from the Side of Malice, and in no wise Grieving the Grace bestow'd upon it, it is thought worthy to Partake of Eternal Salvation with all the Saints, as being indeed a joint Partaker and Companion in the Race of Holiness thro' the Imitation of them during her Conversation in the World.

Amen!

^f Heb. vi.
4.

HOMILY V.

There is a wide Difference between Christians, and the Men of this World. For these having the Spirit of the World are Bound in Heart and Mind with Earthly Chains. But They are desirous of the Love of the Heavenly Father, placing in the Abundance of their Desire Him only before their Eyes.

THE World of Christians, and their way of Life, and their Mind, and Discourse, and Practice, is one thing: and that of the Men of this World, both as to Manner, Sentiment, Discourse, and Practice, quite and clean Another. They are One thing, and these Another; and the Difference between These and Them is very wide. For they that are the Inhabitants of the Earth, and the Children of this World, are like to Wheat that is Cast into the Sieve of this Earth, being Toss'd to and fro by the Unsettled Reasonings of this World, and in the *troubled Sea* of Earthly affairs, Desires, and Variety of gross Imaginations, while Satan in this Sieve, (that is, of earthly Concerns,) is Sifting the whole Sinful Race of Men ever since the Fall of *Adam*, who transgress'd the Command of God, and came under the Dominion of the Prince of Wickedness, (He having receiv'd the Power over him) and ever after is actually Sifting all the Sons of this Life with the endless Projects of Deceit and Distraction, and Throwing them against the Sieve of this Earth.

For

For as in a Sieve the Corn is knock'd against the Sides by him that Sifts, and continually Shaken and Turn'd in it: So by means of earthly Cares and Distractions does the Prince of Wickedness keep fast Hold of all Mankind, and by them Toss about, and Disturb and Shake them, and make them Hit against vain Imaginations, and filthy Lusts, incessantly leading Captive, and Hurrying, and Ensnaring the Sinful Race of *Adam*, as the Lord foretold to the Apostles, that the wicked one wou'd certainly Rise up against them, *Satan*, saith ^a he, *hath desir'd to Sift you as Wheat, but I have Pray'd to my Father, that your Faith fail not.* For the Word that was spoken to *Cain* by his Maker, and the Sentence publickly Pass'd upon him, (*viz. Thou shalt go Mourning and Trembling, and be Toss'd about upon the Earth*) is a Type and Image of all Sinners as to their Inward State. For thus was the Race of *Adam*, having once Faln from the Commandment, and become Sinful, Possess'd of that Image in the Hidden Man, being Toss'd about with the incessant Suggestions of Fear and Dread, and every kind of Disturbance, with Lusts and Pleasures in great variety of ^b every Kind, the Prince of this World actually Tossing to and fro the Soul that is not Born of God; and variously Disturbing the Thoughts of Mankind, as Corn that is continually Shifted about in a Sieve; and Shaking and Ensnaring them All in worldly Deceits, and the Lusts of the Flesh, and Fears and Troubles.

For the Lord, when Shewing them that follow the Deceits and Will of the wicked one in every Motion of it, that they bear the Image of *Cain's* Wickedness, told them in way of Reproof, *You will do ^c the Lusts of the Father. He was a Murderer from the Beginning, and Abode not in the Truth.*

^a Luke
xxii. 31,
32.

^b John xiv.
30.

^c John viii.
44.

Truth. So that the whole Sinful Race of *Adam* carries about this Hidden Condemnation within them, *viz. Groaning and Trembling shall ye be, Shaken in the Sieve of the Earth* by Satan Sifting you in Person. For as from one *Adam* the whole Race of Mankind *was Spread over the Earth*: Gen. ix: So one certain Taint in the Affections was de-^{19.} riv'd down into the Sinful Stock of Men; and the Prince of Malice is sufficiently Able to Sift them All in restless, and gross, and vain, and troublesome Reflexions. For as one and the same Wind is enough to Stir and Shake all Plants and Seeds whatever; or, as the common Darknes of the Night is spread over the whole habitable Earth: Thus the Prince of Wickedness, being in some sort the *intellectual* Darknes of Sin and Death, and an hidden and blustering fort of Wind, *Tosseth to and fro* all the Race of Men upon Earth, and ^d carries them about with ^d Eph. iv. unsettled Thoughts, and Enticing the Hearts of ^{14.} Men with the *Lusts of* ^e the World, He fills every ^e I John Soul with the Darknes of Ignorance, Blindness, ii. 16. and Oblivion, if it is not Born from Above, Titus ii. and in Mind and Heart is not pass'd into another ^{12.} World, according as it is said, ^f *But our Conver-* ^f Phil. iii. sation is in Heaven. ^{20.}

For in this do True Christians differ from the whole Race of Mankind besides, and the Distance between Both is, as we said before, very Wide, forasmuch as they have their Heart and Mind constantly taken up with the Thoughts of Heaven, and thro' the Presence and Participation of the Holy Spirit do Behold, as in a Glass, the Good Things which are Eternal, by being Born of God from Above, and being thought worthy to become the Children of God in Truth and Power, and being Arriv'd thro' many Conflicts, and Labours, and Periods, to a Settled

Settled and Fix'd State, and an Exemption from Trouble, and perfect Rest, never Sifted more, nor made to Fluctuate in Unsettled and Vain Thoughts. Herein are they Greater and Better than the World, by reason that their Mind, and the Desire of their Soul, are in the Peace of Christ, and the Love of the Spirit, as even the Lord when discoursing of these Matters hath said, *8 that they have pass'd from Death to Life.* Wherefore the Alteration peculiar to Christians doth not consist in any outward Fashions or Resemblances, as the many imagine, that herein lies the Difference and Distinction between *the * World* and Them, *viz.* in the *** Fashions* and Figures of them. And lo in Mind and Thought they are like the World, experiencing the same Commotion and Unsettledness of Thought, and Want of Faith, and Confusion, and Disorder and Fear with all Mankind. And indeed in Shew and Appearance, and some outward Punctilio's of Behaviour they do Differ from the World: But in the Heart and Mind they are Bound with Earthly Bands, not being possess'd of the Rest which is of God and the Heavenly Peace of the Spirit in the Heart; because † they sought it not of God, and had not Faith to be made worthy of them.

John v.
24.

Rom. xii.

2.

Phil. iv. 7.

Eph. iii.

19.

2 Cor. 5.

17.

For it is in the *^h Renovation* of the Mind, and the *ⁱ Peace* of the Thoughts, and the *^k Love* of the Lord, the Heavenly Love, that the *^l New Creature* of the *Christians* differences them from all Men besides. Wherefore also the Coming of the Lord proceeded upon this View, that He might make them that truly Believe on him

* The Manuscript here inserts *τῆ κόσμος*, which was wanting in all the printed Copies.

** The Manuscript both here and above reads *χήματι*.

† The Manuscript omits the *ἵ*, which is in the printed Copies.

worthy of those Spiritual good Things. For the Glory, and the Beauty, and the Heavenly Riches of Christians are Inexpressible, and Purchas'd only with Labour and Pains, and Trials, and Many Conflicts. But the Whole is owing to the Grace of God.

For if the Sight of even an Earthly King is Desired by all Men, and every Inhabitant in the City of the King has a longing Mind if it be but to See his Beauty, or the Finery of his Robes, or the Glory of his Purple, the Beauty of his various Pearls, and the Graceful Lustre of the Diadem, the Augments of his Noble Retinue (unless we except those Persons that are Spiritual, who look upon them All as Nothing, thro' their having Experimentally known another Heavenly and Incorporeal Glory, and been Wounded with a different unspeakable^m Beauty, and Partaker of another Sort of Riches, and had their * *Senses* ^{3.} ^{—xxvii.4.} ⁿ Heb. v. ^{14.} *Awaken'd* in the Inward Man, and actually partaking of another Spirit.) If, I say, the † Men of this World, who have the Spirit of the World, are in earnest very desirous to Behold an Earthly King, with nothing but his Whole Splendour and Glory. (For as his Portion is Greater in these visible Goods than that of other Men, so is it a Glorious and Desirable thing in the Eyes of all to have but the Sight of Him; insomuch that every one Secretly wishes with himself, *Wou'd to God Somebody wou'd Bestow that Glory, Grace, and Splendour upon Me!* Pronouncing the Prince Happy, tho' he is one like himself, of the Earth, of the like Passions, and Mortal withal, but yet Envied for that Becoming Grace and Glory he is Set off with

* The Manuscript for *ἐπέα* reads *αιθέα*.

† The Manuscript for *ἐν* reads *οι*.

for a Season;) If then, I say, the Carnal part of Mankind are so desirous of the Glory of an Earthly King; How much more are those upon whom that ° Dew of the Spirit of Life, even of the Godhead hath drop'd, and wounded their Hearts with a Divine Love for Christ the Heavenly King, Bound fast to that Beauty, and the unspeakable Glory, and incorruptible Grace, and the Inconceivable Riches of Christ the True and Eternal King, with the Desire and Longing after whom they are Captivated, turning wholly and entirely to Him, and desiring to obtain those Unspeakable good things, which thro' the Spirit they actually Behold as in a Glass already; and for whose Sake they Esteem all the Beauties, and Graces, and Glories, and Honours, and Riches of Kings and Princes as just Nothing at all?

For they are Wounded with the Divine Beauty, and the Life of the Heavenly Immortality has dropt into their Souls. For which reason also their Desire is towards that Love of the Heavenly King, and Placing Him only before their Eyes in the Abundance of their Affection, they for his Sake disengage themselves from all Love of the World, and draw back from every Earthly Clog, that so they may be able Ever to Retain in their Hearts that Only Desire. And what that is we ought to Possess, the Apostle tells us in these Words, *For we know, that if our Earthly House of this Tabernacle were dissolv'd, we have a Building of God, an House not made with Hands, Eternal in the Heavens.*

Every one therefore ought to strive, and be diligent in every Kind of Vertue, and to Believe that thereby we shall possess that House. For if the House of the Body be Dissolv'd, we have no other House for the Soul to Turn in to. *If*

so be, (saith the ^r Apostle) *that being cloth'd,* — v. 3.
we shall not be found Naked, that is, depriv'd of
 the Communion and Participation of the Holy
 Spirit, in which alone it is that the Faith-
 ful Soul can find Rest. For for this very Reason
 do they that are Christians in Truth and Power,
 take Courage and Rejoice at their Departure out
 of the ^f Flesh, because they have *that House which* ^f 1 Cor. xv.
is not made with Hands, which House is the 50.
 Power of the Spirit that dwelleth in them. And
 therefore if the House of the Body be de-
 stroy'd, they are in no Fear; for they have the
 Heavenly *House of the Spirit,* and *that ^r Glory* — xv.
which is Incorruptible. Which Glory, in the Day 42, 43.
 of the Resurrection, will Build up and Glorify
 even the House of the Body, as the Apostle
^v speaks, *He that rais'd up Christ from the Dead,* ^v Rom. viii.
shall also Quicken your Mortal Bodies by his Spi- 11.
rit that dwelleth in you. And again, *That the* ^u 2 Cor. iv.
Life also of Jesus might be Manifested in the Mor- 10.
tal Body. And *that,* says he, *w Mortality might* — v. 4.
be Swallow'd up of Life.

Let us therefore Strive, by Faith and a vertu-
 ous Conversation, henceforward to be possess'd
 of that Cloathing, that when we Resume the
 Body, we may not be found Naked, and there
 be Nothing wanting which may Glorify our
 Flesh in that Day. For every one, so far as he
 hath been thought worthy by Faith and Dili-
 gence to be made Partaker of the Holy Spirit,
 in the same Proportion shall his Body also be Glo-
 rified in that Day. For that which the Soul
 hath Treasur'd up within in this present Life, shall
 then be Reveal'd and made Manifest outwardly
 in the Body.

For as the Trees that have got over the Winte-
 ter, do by an invisible Power from both the Sun
 and the Winds cherishing them, put forth from
 L 2 within,

within, and shoot out Leaves, and Flowers, and Fruits, as their Cloathing: And in like manner as the Flowers of the Grass come out of the Bosoms of the Earth, and the Earth is Cover'd and Cloath'd, and the Grass is as the Lilies, concerning which the Lord hath said, * that *not even*
 * Matt. vi. 29. Solomon in all his Glory was Array'd like one of these. (For all these are Rude Sketches, and Types, and Images of Christians in the Resurrection:) So to all Souls that are Lovers of God, that is, to all true Christians, the first Month is *Xanthicus*, which is call'd *April*, which is the Day of the Resurrection; and thro' the Power of
 * M^o. iv. the *Sun of Righteousness* there shooteth out from within the Glory of the Holy Spirit Covering
 2. and ^z *Defending* the Bodies of the Saints, which Glory they had before within Hidden in * *their*
 * Isa. iv. 5. Souls. For whatever (the Soul) hath at present, the same cometh forth at that time outwardly in the Body.

This Month then, I say, is the First of the Months of the Year. This bringeth Joy to the whole Creation; This Cloaths the Naked Trees, Opening the Earth; This bringeth † forth Joy to all Living Creatures; This Discovers a Cheerful Smile to All; This is the first Month of the Christians, *Xanthicus* by Name, which is the Season of the Resurrection, wherein their Bodies shall be Glorified, by that unspeakable Light which is from this very Moment in them, that is, the Power of the Spirit, which shall be at that time to them Cloathing, Meat, and Drink, Gladness, Joy, Peace, a Robe, and eternal Life. For then that Spirit of the Godhead, which in this present Life they have been thought wor-

* The Manuscript adds *ωτὸν*.

† The Manuscript reads *πρὸς ἑσπέρα*.

thy to Receive, becomes the very universal Lustre of Brightness, and Heavenly Beauty upon them.

How ought we therefore every one of us to Believe, and Strive, and be diligent in ^a all virtuous Conversation, and to wait in Hope and much Patience, that we may be thought worthy on this Side the Grave to Receive the Power which is from Heaven, and the Glory of the Holy Spirit inwardly in the Soul, that at the time when our Bodies are Dissolv'd, we may have what will Cover and Quicken us? *If so be,* ^b saith the Apostle, *that being Cloath'd, we shall not be found Naked.* And ^c *He shall quicken our Mortal Bodies by his Spirit which dwelleth in us.* For Moses, of Blessed Memory, has shewn us a Type (thro' that ^d Glory of the Spirit that continued upon his ^d Countenance, which *no Man could steadfastly Behold*) after what manner the Bodies of the Saints shall be Glorified in the Resurrection of the Righteous: Which very Glory the Souls of such as are Holy and Faithful are thought worthy to have within them in the inner Man, even now in this present Life. *For we all,* says ^e the Apostle, *with open Face, that is to say, the inward Man, behold the Glory of the Lord, being chang'd into the same Image from Glory to Glory.* In like manner again for forty Days and forty Nights together, *He,* as it is ^f written, *neither Eat Bread, nor Drank Water.* ^f Exodus xxxiv. 28 But it was Impossible, from the very Nature of his Body, that he should Live so long a time, unless he partook of another Spiritual Kind of Food: which Food the Souls of the Saints do from this very time receive of the Spirit after an invisible manner.

^a 2 Pet. iii. 11.

^b 2 Cor. v. 3.
^c Ro. viii. 11.

^d 2 Cor. iii. 7.

^e 2 Cor. iii. 18.

There are two * Ways whereby the Blessed *Moses* has Prefigur'd what kind of Glory it is which all true Christians shall have in the Resurrection, even the Glory of Light, and the intellectual Delicacies of the Spirit, which after an hidden manner are Vouchsafed to them from this very time : wherefore it † shall be Manifested Then in your Body also. For the Glory which the Saints are now possess'd of in their Souls, even that, as was said before, shall Cover and Cloath their naked Bodies also, and snatch them away into Heaven, and thereupon shall we Rest with the Lord in his Kingdom, both Body and Soul, for ever. For when God made *Adam*, he did not provide him with any Corporeal Wings, like the Fowls of the Air, as having originally design'd for him the Wings of the Holy Spirit, that is, those which he has determin'd to give him in the Resurrection, to make him Light and Carry him off, whither the Spirit pleases ; which Wings the Souls of the Saints are thought worthy to have at present, as flying up in their Mind into the Heavenly Wisdom. For the World of Christians is quite of Another kind ; Theirs is a different Table, and another Sort of Raiment, and another sort of Enjoyment, and another Fellowship, and another Set of Thoughts. Wherefore also They are Better than all Mankind besides ; and are thought worthy of Receiving the Vertue of these at present in their Souls, thro' the Holy Ghost. Wherefore in the Resurrection their Bodies also shall be thought worthy of those good things of the Spirit, and Mix with that Glory which the Souls they belong to

* The Printed Copies read *τύπος*, the Manuscript *τύπος* ; I have taken in both.

† The Manuscript reads *φανερῶς*.

have in this Life actually had Experience of already.

Therefore ought every one of us to Strive, and take true Pains, and be Diligent in All Vertue, and to Believe and to Seek it of the Lord; that the inward Man may be made Partaker of that Glory in this present Life, and that the Soul may have its ^s Fellowship in that Holiness of the Spirit, that being cleans'd from the * Filth of Sin, we may have at the Resurrection also where-withal to Cover our Naked Bodies as they Rise, Veil our Blemishes, Quicken us, and Refresh us to all Eternity in the Kingdom of Heaven. For Christ ^h will come down from Heaven, and Raise ^h to Life all the Kindred of *Adam* that have Slept from the Beginning of the World, according to the Holy Scriptures. And he shall Separate them all into Two Divisions; and them that have his own Mark, that is to say, the Seal of the Spirit, these He shall call to as his own Peculiar, and place them on his † Right Hand. For my Sheep, † Mat. xxv. says he, *hear my Voice, and I Know them that are Mine, and am Known of Mine.* And then shall the Bodies of These be Surrounded with a Divine Glory ^k from their Good Works, and themselves shall be Full of the Glory of the Spirit, which they have had in their Souls in this present Life. So that being thus Glorified in the Divine Light, and snatch'd away to *meet the Lord in the* ¹ *Air,* ^{8.} *we,* as it is ¹ written, *shall ever be with the Lord,* ¹ *Reigning together with Him to Ages of Ages without End.* *Amen.*

* The Manuscript reads *τῶν ἐούρων* in the Plural; which, if the true Reading, may possibly intend the distinct Pollution of Spirit, Soul, and Body, arising from the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life. Comp. 1 John ii. 16. with 1 Theff. v. 23.

HOMILY VI.

They that are willing to Please God, ought to make their Prayers in Peace and Silence, and Meekness and Wisdom ; lest by Using Noise, they give Offence to all. But with-all the Homily contains two Questions, Whether the Thrones and Crowns are Creatures, and concerning the Twelve Thrones of Israell.

THEY that come to the Lord, ought to make their Prayers in Silence and Peace, and great Composure, and not with Indecent and Confus'd Clamours ; but waiting upon the Lord with Anguish of Heart, and Thoughts of Sobriety. And as in the case of some Bad Distempers, when the Patient is forc'd to be Cauteriz'd, and to be under the Surgeon's Hands, *this Person with Courage and Patience undergoes the Pain of the Operation, keeping himself under due Restraint, without any Trouble or Disturbance ; Whereas there are others in the same Painful Circumstances, that while they are Cauterizing, or under the Surgeon's Operation, make Indecent Noises : And yet the Pain is the very Same both in him that makes the Outcry, and in him that maketh none at all ; in him that Stirs, and him that is Still. Thus there are some in Trouble and Affliction, and carry it off with great Sedateness, keeping their Mind within the

* The Printed Copies read *ἕτως*, *Thus*, which certainly ought to be *ἑαυτῷ*, *This Person*, as *Picus* in the *Paris* Version renders it.

Bounds of Thought. But others there are under the same Affliction, who not bearing it with any tolerable Temper, pour out their Prayers with Tumult and Disturbance, so as that whoever hear, are offended. There are others yet under no Uneasiness at all, that out of Ostentation however, or Singularity, Indulge themselves in disorderly Cries, as if by these they could Recommend themselves to God.

But it is by no means allowable for any Servant of God to be in so Great Disorder; but in all Meekness and Wisdom, as the ^a Prophet hath ^a *Isa. lxvi.*
 Express'd it; *To whom shall I look, but to him* ^{2.}
that is Meek and of a Quiet Spirit, and Trembleth
at my Word? And in the Days of Moses ^b and ^b *Ex. xix.*
Elias do we find in the Manifestation made to ^{16.}
 them, that when there was a Large Attendance ^{1 Kin. xix.}
 of Trumpets and Powers before the Majesty of ^{11, 12.}
 the Lord, the Presence of the Lord was distinguish'd thro' them all, and Manifested in Peace, in Stillness, and in Rest. For behold, says ^c the ^c *Ibid.*
 Text, *the Voice of a Small Breath, and in that*
the Lord was. Wherefore the Lord's Rest is discover'd to be in Peace and Composure. For as the Foundation is which a Man has laid, and the Beginning which he has made: So he holds out to the last. If he Begins his Prayer at first with Whine and Noise, he will hold on the same Custom to the End: But since the Lord has a Love for Man, He gives his Assistance to this Person notwithstanding. These therefore, thro' the Encouragement of Grace, have kept up the same usual Manner to the End; but it is evident, that this is the Part of Idiots, by reason that they both give Scandal to others, and are themselves in great Disorder while they Pray.

But the True Foundation of Prayer is This, To take heed to our Thoughts, and make our Prayers in great Calmness and Peace, so as that neither they that are without may take Offence. For this Person, if he should receive the Grace of God and Perfection, will offer up his Prayers in Quiet throughout, and will Edify many more.

¹Cor.xiv.^d For God is not the Author of Confusion, but of
33. Peace. For they that deal in Noise, are like to the Masters of the Foreship, in not being able to Pray every where, neither in the Churches, nor yet in the Villages, unless it be perhaps in the Deserts, exactly according to their own Humour. But they that pray Quietly, Edify all in every Place. For a Man's whole Care should be taken up about his Thoughts, and in cutting away that Matter of Evil Suggestions with which they are Clogg'd; and in Forcing himself to God, and not following the^e Dictates of his own Thoughts,
^ePro.xxiii.
4. but to Collect them as they Rove, from every Quarter, Distinguishing those which are Natural from them that are Wicked. For the Soul that
^fRom.vii.
14. is under^f Sin, approaches very near to a Great Wood upon a Mountain, or the Reeds in a River, or the Thickets of Thorns, or Woods. They therefore that have any Mind to pass thro' that Place, ought to hold out their Hands, and by Force and Labour to shove away the Wood that surrounds them. Thus also is there a Wood of Thoughts, which inclose the Soul from the adverse Power. There is Need therefore of Great Diligence and Application of Mind to Distinguish those Foreign thoughts of the Adverse Power. For there is one that, Trusting in his own Ability, thinks to Fell those Mountains that surround him of himself. But another that governs his Mind with Composure and Discretion, and he without the least Fatigue to himself, Finishes his Work beyond

yond him. Thus also in the Matter of Prayers, some there are that Use themselves to unbecoming Noises, as if they Depended upon Strength of Body, never regarding the Wandrings of their Thoughts, but imagining the Work done Completely well by their own Power. But there are others also that look well to their Thoughts, and Finish the whole Conflict within. These by their Understanding and Discernment are able to Rectify, and to Shake off the Insurrections of the Thoughts, and to Walk * according to the Will of the Lord. We find too by the Apostle, ¹ *That* ¹ *Cor. xiv.* *he that Speaketh with Tongues, Edifieth himself; 4, 5.* *but he that Prophecieth, Edifieth the Church; and he that Prophecieth, is Greater than he that Speaketh with Tongues.* Every one therefore will chuse to Edify others, and be thought Worthy of the Kingdom of Heaven.

Quest. *Because some tell us, that the Thrones and Crowns are Creatures, and not Spirits, how ought we to understand them?*

Ans^w. The *Throne* of the Godhead is our Mind. And again, the *Throne* of the Mind is the Godhead and the Spirit. But even *Satan* in like manner, and the Powers and the Rulers of Darkness, from the Transgression of the Commandment, have Seated themselves in the Heart, and Mind, and Body of *Adam*, as their proper *Throne*. For this very Reason therefore the Lord came, and took a Body of the Virgin. For had it been his Pleasure to come down among us in the Naked Godhead, who could possibly have Born it? But thro' the Organ of the Body did He Converse with Mankind. Wherefore He remov'd those Spirits of Wickedness that had

* The *Frankfort* and the *Folio* Editions, and Dr. *Pritius* read *μετά*; but the Manuscript and the *Paris* Edition, *κατά*.

taken up their Seats in the Body, from the *Thrones* of the Mind and Thoughts, where their Conversation was; and the Lord Cleans'd the

^b Heb. ix. ^h Conscience, and made the Mind, the Thoughts, and the Body a *Throne* to Himself.

^{14.}
^f Mat. xix. ^{28.} **Quest.** *What is it then which heⁱ said, Ye shall Sit upon Twelve Thrones, judging the Twelve Tribes of Israel?*

Ans^w. This we find was actually Done upon Earth, when the Lord was taken up into Heaven. For He sent the Spirit the Comforter upon the Twelve Apostles, and that Holy Power which came down, pitch'd its Tent, and Sat upon the Thrones of their Minds. But because they that

^k Acts ii. ^{13.} stood by said, ^k *These are full of New Wine;* Peter hereupon began to Judge them speaking

^l Ver. 22, ^{23.} *of Jesus, ^l A Man Mighty in Words and Signs, Him have ye Crucified, hanging him upon a Tree.*

^m Joel ii. ^{28.} And behold! He doth Wonders there also; He Breaketh thro' the Stones of the Sepulchres, and Raiseth the Dead. For it is ^m written, *In the last Days I will pour out of my Spirit upon all*

ⁿ Acts ii. ^{17.} *Flesh, and your Sons and your Daughters shall Prophesy.* Many therefore having been Instructed

ⁿ Acts ii. ^{37—41.} by Peter, came to ⁿ Repentance, infomuch that the World was become New, the Elect of God.

You see how the Beginning of the Judgment appear'd. For there the World appear'd New. For thus was the Power given to them of Sitting in this World, and passing Judgment. Notwithstanding that they are yet to Sit and Do Judgment at the Coming of the Lord, at the Resurrection of the Dead. It is Done even here also, the Holy Spirit being Seated on the *Thrones* of their Minds.

But neither are the *Diadems* which Christians shall then receive, *Creatures*. And they that say they

they are, say Ill. But the Spirit which isⁿ Trans-ⁿ Rom. xii.
form'd sheweth these things. What saith the
Apostle Paul concerning the Heavenly Jerusalem? ² Cor. iii.
That she is the^o Mother of us all, in^m whom we are^o Gal. iv.
Agreed. But as to the Garment which Chri- 26.
stians wear, the Spirit it self doth manifestly Cloath
them in the Name of the Father, and of the
Son, and of the Holy Ghost. Amen.



HOMILY VII.

*Concerning the Goodness of CHRIST to-
wards MAN. This Homily doth also con-
tain some Questions and Answers next to
† Impertinent or Vain.*



AS a Man, whom we will suppose to go
into a Royal Palace and see the History-
Pieces which are there, and the Noble
Furniture, the Treasures laid up in one
Place, and Variety of other things in others; and
that he is made to Sit down at Table with the
King, and to have the most Delicious Meats and
Drinks set before him, and to be Entertain'd
every manner of way with Sights and Ornaments:
but after all this, is Divorc'd thence, and found
to be driven into Places that are Noisome; Or,
as a Virgin that for Beauty, and Wisdom, and
Fortune excels the rest of her Sex, but takes in
a Man that is Indigent, Mean, and Unfightly,

* The Manuscript instead of ἡ στωμολογεῖα, reads εἰς τὴν ὁμολογίαν.

† See the *Prologomena*, Objectix. where this Censure is particularly taken into Consideration.

- ^a Zech. iii. cloath'd with Rags, and taking off his ^a *filthy*
 3-5. *Garment*, cloaths him with Royal Apparel, and
 puts a Diadem upon his Head, and her self be-
 come his Consort: the Poor Man thereupon be-
 gins to be struck with Astonishment, and to say,
 Am I then, Wretched and Poor, and Mean and
 Pitiful as I am, to have such a Consort as this
^b Eze. xvi. Given Me? ^b Thus even God himself hath done
 1. for Miserable and Wretched Man. He hath made
^c Heb. vi. him to *Taste of* ^c *another World*, and of another
 5. most Delicious kind of Food; He hath shewn
 him the Glories and Royal Splendour, which
 exceed all Description, those in Heaven. And
 he at last, upon a due Comparison of those Spi-
 ritual things with the things of this World,
 Throws them all aside, whether it be a King he
 sees, or Nobles, or the Wise Men, his Eyes are
 not to be taken off from the Heavenly Treasure.
^d 1 John iv. For since ^d *God is Love*, he has receiv'd of Him
 16. the Heavenly and Divine Fire of Christ, and he
 is at Rest, and in Joy, and there is he Fix'd.

Quest. *Is Satan present with God, whether in
 the Air, or among Men?*

Ans^w. What Hurt doth this Sun, which is
 but a Creature, and shines upon the most Miry
 Places, Receive? How much more is the Divine
 Being Present with *Satan*, and neither Sullied, nor
 Polluted? But He hath permitted Evil to be for
 the Exercise of Mankind. But that Evil is
 Darkned and Blinded, and not able to look up-
 on the Purity and Fineness of God. But if any
 one say that *Satan* hath his proper place, and
 God too His, he makes Him to be Circumscrib'd
 even as far at least as that Region where the wick-
 ed one dwells. But we certainly say that Good
 is neither Circumscrib'd, nor Comprehended, and
 that all things are Contain'd in it, and yet the
 Good is not Defil'd by the Evil. What then,
 because

because the Heavens, and the Sun, and the Mountains are in God himself, and ^e Subsist by Him, ^e 2 Pet. iii. are they therefore God? No. The Creatures are ^f Confin'd to their own Order; and the Maker himself, who is Present with his Creatures, is God.

Quest. *Since Sin is Transform'd into an Angel of Light, and bears a near Resemblance to Grace, how shall a Man know the Wiles of the Devil, and when to Embrace and Distinguish the Workings of Grace?*

Ans^w. Whatever is of *Grace* is attended with ^f Joy, with Peace, with Love, with Truth. ^f Gal. v. The Truth it * *self* forces a Man to Seek after ^{22, 23.} Truth. But the Appearances of Sin, are Disorder'd, and carry nothing in them of Love and Joy towards God. For as *Succhorie* is like *Lettice*, when yet the one is Sweet, the other Bitter: So in *Grace* it self, there is a Resemblance of Truth, and there is the very Substance of Truth it self. As for instance, there is the Brightness of the Sun, and the Body of the Sun, but the Brightness appears after one manner, and the Light that is Lodg'd in the Body after another. Again, a Lamp illuminates an House, but the Lustre that Shines all about is one thing, and the Brighter and Clearer Light in the Body of the Lamp is another. So are the things of *Grace*, when a Man has as it were a distant View of them, and Rejoices in the View: But he is quite another Person when the Divine Power enters into him Seizing all his Members and his Heart, and Captivates his Mind to the Love of God. When they took *Peter* and ³ Thrust him into Prison, as he was shut in fast, ⁸ Acts xii. the Angel came, and broke off his Chains, and ^{4, 5, 7, 9.}

* The Manuscript reads *ωτή*.

brought him out, but he being as in an Ecstasy, thought he had seen a Vision.

Quest. *But how do they Fall that are Influenc'd by the Grace of God?*

Ans^w. Our very Thoughts however Pure, do in their own Nature Subside and Fall. For a Man begins to be Lifted up, to Censure and to say, *You^h are a Sinner*, but to Esteem himself Righteous. You don't know what *Paulⁱ* saith, *There was given unto me a Thorn in the Flesh, the Messenger of Satan, to Buffet me, lest I shou'd be Lifted up above Measure.* For there is even in pure Nature a Tendency to Self-Elevation.

^h John ix.

34.
Luk. xviii.

11.

ⁱ 2 Cor.

xii. 7.

Quest. *Can a Man by means of the Light see his own Soul, since there are some that take away all Revelation, and affirm that Vision is merely thro' Knowledge and Sense?*

Ans^w. There is *Sense*, there is *Vision*, and there is *Illumination*. But this Person that hath the Illumination, is Greater than He that hath Sense. For his Mind is Illuminated, as having receiv'd a larger Portion than the Man that hath Sense, only because he hath Experienc'd in himself the full Assurance of *Visions*. But *Revelation* is still of a different Nature, where the great Things and Mysteries of God are discover'd to the Soul.

Quest. *Does a Man by Revelation and the Divine Light see the Soul?*

Ans^w. As these Eyes of ours Behold the Sun, so do they that are Enlightned Behold the Image of the Soul. But few Christians see * these things.

Quest. *Has the Soul any Shape?*

Ans^w. It hath an *Image*, and a *Shape* resembling an *Angel*. For as the *Angels* have an

* The Manuscript reads τὸ ἄρα.

Image and a Shape; and as the Outward Man hath its Image: So too the inward Man hath an Image like an Angel, and a Shape answering to the outward Man.

Quest. *Is the Mind one thing, and the Soul another?*

Ans^w. As the Members of the Body which are many, are call'd One Man: So also are the Members of the Soul many, the Mind, the Conscience, the Will, and the Thoughts, those which ^k Accuse and those which Excuse; but ^k Rom. ii. all these are Compriz'd in the general Notion of Thought, and are the Members of the Soul. But the Soul is One, the Inward Man. But as the Outward Eyes discover before them at a distance Thorns, Precipices, and Pits: So also does the Mind being * quicker of Apprehension, Spy out all the Stratagems and Designs of the adverse Power, and Fortifies the Soul before hand, as being the Eye of the Soul. Let us † return Glory to the Father, and to the Son, and to the Holy Ghost, for ever and ever. *Amen.*

* The Manuscript and the *Paris* Edition, for γόργωρος as it is in the other Copies, reads γοργότερος.

* The Manuscript omits εἶν.

HOMILY VIII.

Concerning those things that happen to Christians in the Time of Prayer, and concerning the Degrees of Perfection, namely, whether it be possible for Christians to arrive at that State which is Perfect.



Man goes in to Bow the Knee, and his Heart is Fill'd with a Divine Power, and his Soul Rejoiceth with the Lord, as the Bride with her Bridegroom according to the Word of *Esaias*, ^a *As the Bridegroom Rejoiceth over his Bride, so shall the Lord Rejoice over thee.* It happens then that this Person who has been Busied all day long, gives himself at a certain Hour to Prayer, and the Inward Man is Snatch'd away to yet farther Devotion, into the Unfathomable Depth of that World in much Sweetness, infomuch that his whole Mind is Estrang'd, being Rais'd and carried off thither, so that for that time there is a Cloud of Oblivion upon the Thoughts of the Earthly Wisdom, by reason that his Thoughts are Fill'd with Divine and Heavenly Things, Things Infinite and Incomprehensible, certain wonderful Things which are impossible to be Utter'd by the Mouth of Man, so that what he Prays and Says at that time is, wou'd to God my Soul were gone along with my Prayer!

Quest. Does a Man at all times Enter thus far into those Things?

Ans. Grace indeed is incessantly Present and has taken Root, and is work'd up with us from our tender Years, and is become as it were Natural

^a *Efai. lxii.*
5.

tural and Blended with us, it being as effectually Present with Man as if it were One Subtance with him. But it is after divers Manners that it Conducts the Man for his Advantage, as it pleases; sometimes the Fire Flames out and Kindles with greater Strength; but at other times more Slow and Gentle. And even the Self-same Light at certain Seasons Burns with a stronger Heat and Flame, but at others the Fire Abates and Burns but Dim. And this very Lamp (of Grace) which is ever Burning and Shining out, whenever it is Brightned up, it is more strongly Enkindled by an extraordinary * Infusion of the Love of God; But again it is Imparted in measure, and then the Light that is Present is comparatively Dull.

Farther yet, by means of the Light there has appear'd to some the Sign † of the Cross, and that too has been Fastned to the Inward Man. At another time again a Man in the very midst of Prayer has been as it were in an Ecstasy, and been found standing at the Altar in a Church; * and there have been Three Loaves brought to such a one Leaven'd as it were with ^b Oil, and ^b Lev. ii. 4: the more He has Eaten, the Bread has Encreas'd ^{vii. 12.} and Grown the more. At another time again ^{Numb. vi. 15.} there has been as it were a Garment ^c of Light, ^c Matth. xvii. 2. such as there is not upon Earth in this Life, neither can be prepar'd by the ^d Hands of Men. ^d Mark ix: For as when the Lord went up into the Moun-3. tain with *John* and *Peter*, He Chang'd his Raiment, and made it to appear as the *Lightning*: Even thus was that Garment; and the Man that was

* Literally it is thus, viz. *The more it is Enkindled from an Ebriety of the Love of God*; concerning which Expression, see the Introduction. p. 59. § 11.

† See the Introduction. p. 57. § 6. &c.

* See the Introduction.

* Cloth'd with it, wondred and was Astonish'd at it. At another Scaſon the very Light which was Shining in his Heart, has diſclos'd a yet more Inward, Profound, and Conceal'd Light, inſomuch that the whole Man being Abſorpt in that Sweetneſs and Contemplation, was Maſter of himſelf no longer, but was to this World as a mere Fool and Barbarian, by reaſon of the Superabundant Love and Sweetneſs, and by reaſon of the Hidden Myſteries. So that the Perſon being for that time Set at Liberty, arrives to ſuch Degrees of Perfection as to become Pure and Free from Sin. But after all this Grace has withdrawn it ſelf, and the Vail of the adverſe Power has come upon him; But it appears in part however, and he ſtands in one of the lower Rounds of Perfection.

So that, as we may ſay, a Man ought to get over Twelve gradual Steps, and arrive at Perfection. A Man in time does attain to that Degree and Come to Perfection. Again Grace gives way, and comes down a Step lower, and has made ſome Stay upon the Eleven (inferior Rounds.) But one that is Rich in Grace, at all times, by Night and by Day, continues in a perfect State, Free and Pure, Ever Captivated, and in Elevation.

But now if the Man, that has had thoſe wonderful things ſhewn him, and had Experience of them, ſhou'd have them Always Preſent before him, he wou'd not be able to Undertake the Diſpenſation of the Word, or any Burden. Neither cou'd he bear to Hear or have any Concern, upon Occaſion, for himſelf, or the Morrow :

* The printed Copies read *ενδεδουρησο*, which certainly is wrong: But the Manuſcript *ενδεδουρησος*, which is Senſe, and to this agrees the *Paris* Verſion.

But purely to Sit in a Corner in a State of Elevation and Inebriation. So that the perfect Degree of all hath not been Given, that a Man may be in a Capacity to attend the Care of the Brethren, and the Ministration of the Word. Nevertheless *the middle^e Wall of Partition is bro-*^{e Eph. ii.}
ken down, and even^f Death is Overcome.^{f 4.}

The Case is Thus, As there is a gloomy Kind^g of Power that hangs about a Lamp and Screens it lightly, as the thick Air, tho' that continues all the while Burning and Shining: * So is there a Vail hanging about the other Light. Whence it is that this Person frankly owns that he is not Perfect, nor altogether Free from Sin. So that he says, that the Middle Wall of Partition is taken down and Broken, and again in some Part that it is not taken down entirely, nor for good and all. For there is a Season, when it Kindles, and Comforts, and Refreshes in a greater degree. There is again a Season when it is kept under and discovers but little Life, as Grace it self dispenses to Man for his Advantage.^{g The Folio here refers us in the Margin to Gal. iv.}

But who ever arriv'd to that Degree which is Perfect, in the several Seasons, (of Grace) and hath had a Tast and Experience of that World? For as yet I have not Seen so much as one that is a Christian, or Free. But tho' a Man is even Refresh'd with Grace, and Enters into Mysteries and Revelations, and into the Great Sweetness of Grace, Sin notwithstanding is still Present within. But they by reason of the^h *Ex-*^{h 2 Cor. ix.}
ceeding Grace, and the Light that is in them imagine themselves to be Free and Perfect, being for Want of Experience deceiv'd, since they Enjoy the Influence of Grace. But as yet I have not

* All the printed Copies here read indeed *ἀπαρτίς*, but it must certainly be *ἔραος*.

Seen so much as One that is Free. For I have my self in some measure, at certain times, come up to that Degree; and I know from what I have learnt, that there is no such thing as a Perfect Man.

Quest. *Do you tell us in what Degrees you are?*

Ans^w. After the Sign of the Cross, Grace in this present Life Operates thus, * It Calms all the Members and the Heart, so that the Soul, out of the Abundance of Joy, seems like a little Child, conscious of No Ill; and the Man no longer Condemns the *Gentile*, or the *Jew*, or the Man of the World. But the inward Man looks upon all with an Eye of Purity, and the Man Rejoices over the whole World, and desires to Respect and Love † All, the *Gentiles*, as the ** *Jews*. At another time, as the Son of a King, he confides in the Son of God as his own
ⁱ If. ix. 6. ⁱ Father, and the Doors are opened to him, and
^k John xiv. in he goes into ^k many Mansions. And the farther
^{2.} he goes in, they are again Opened to him, in proportion, from One Hundred Mansions to an Hundred others, and He is Rich. And the more he is Enrich'd, there are again others, and those newer Wonders, Discover'd to him. And He is Entrusted as the Son and Heir, with things that cannot be Spoken by Humane Nature, nor be Pronounc'd by the Mouth and Tongue. Glory be to God! *Amen.*

* The printed Copies insert ω here, which the Manuscript omits.

† The Manuscript for $\pi\acute{\alpha}\nu\tau\omega\varsigma$ reads $\pi\acute{\alpha}\nu\tau\alpha\varsigma$.

** The Manuscript for ξ reads ω .

HOMILY IX.

That the Promises and Prophecies of God are Fulfill'd thro' all the Variety of Trials and Temptations. And that We, by continually waiting upon God alone, are Redeem'd from the Molestations of the Wicked One.

THE Spiritual Energy of the Grace of God, which is in the Soul, performs its Work with much Long-suffering, and Wisdom, and a *Mystical* Dispensation of the Mind, the Man in the interim Struggling at certain Seasons in much Patience. And then is the Work of Grace plainly shewn to be Perfect in him, when the Free Determination of his Will is Manifested thro' Variety of Temptations to be Acceptable to the Spirit, and he has given Proof of his Experience and Patience time after time. But the whole Conduct of this Matter we shall set before you from the undeniable Examples in Holy Scripture.

What I assert, is much the same with what we find in *Joseph*. After how many Times and Seasons was it that the determinate Will of God concerning him was Accomplish'd, and the Visions were Fulfill'd? And what a Succession of antecedent Labours, Afflictions, and Streights were appointed for his Purgation? And how Nobly did he Bear up under All? And being found by God to have been in every particular an Approv'd and Faithful Servant, he then became the ^a King of *Ægypt*, he ^b Nourish'd his own Family, ^a Gen. xli. 40. ^{Acts vii.} ^{10.} ^b Gen. xlv. and ^{11.}

and the Prophecy of the **Visions*, and the Will of God, which was Foretold, were Both Fulfill'd after long Time and a Variety of Dispensation.

In like manner as to *David*, God Anointed him to be ^a King by *Samuel* the Prophet. And when he was Anointed, then did he ^b Fly from *Saul*, who persued him to take away his Life. ^a 1 Sam. xvi. 13. ^b — xix. 10. — xxiii. 7, 15. — xxvi. 2. And where then was God's Anointing? And where the Promise that look'd as if it meant to take Effect immediately? For after he had been Anointed, then was he grievously Afflicted, wandering about in ^c Deserts, and destitute even of ^d Bread, and flying to the ^e Gentiles for Refuge, by reason of the Design of *Saul* against him. The very Man whom God Anointed to be King, was yet involv'd in such Great Afflictions. At length in a Succession of Times having been Tried, and Afflicted, and Tempted, and having exercis'd an unwearied Patience, having Believed in God once for all, and possess'd himself with a Full Assurance to this Effect: *What God has done for me by his Prophet in Anointing Me, and what God hath said should come to pass concerning me, must without all doubt so come to pass.* At last, thro' much Long-Suffering, the Will of God was Brought about, and *David* after many Trials actually ^f Reign'd. ^c Hebr. xi. 38. ^d 1 Sam. xxi. 3, 4, 5, 6. ^e — 10. ^f 2 Sam. ii. 4. And then was the Word of God Manifested, and the Anointing which was done by the Prophet, was plainly prov'd to be Firm and True.

Likewise in the Case of *Moses*, God having Fore-known and Fore-ordain'd this Person for the Governour and Deliverer of the People, made ^g him to become the ^g Son of *Pharaoh's* Daughter, ^g Exod. ii. 10.

* The running Text of the Manuscript reads *δοκίμων* tho' in the Margin, I confess, we are directed to read *ἀόρατων* the *Invisible Things* (with all the Printed Copies;) and *Joseph's* Dreams or Visions may therefore be stiled *Invisible*, because not *Probable* in the Eye of Man. See *Gen.* xxxvii. 8, 10.

and

and he was Brought up to the Wealth, and Glory, and Pleasure of a King, being^h *Learned in all* ^{Acts vii. 22.} *the Wisdom of the Ægyptians*, and being grown up to Man, and become *Great, heⁱ *Refus'd all* ^{Hebr. xi. 24.} *those things, chusing rather the Afflictions and Reproaches of Christ*, according to the Words of the^k *Apostle, than to Enjoy the Pleasures of Sin* ^{v. 25, 26.} *for a Season*. And when once he came to Fly from *Ægypt*, how long a time did he spend in the Business of a^l *Shepherd, who was a King's* ^{Ex. ii. 21. — iii. 1.} *Son at the same time, and Bred up to the Pleasures and Delicacies of a Court?* And thus at last being found, thro' much Long-suffering, to be Approv'd of God, and^m *Faithful*, as having undergone many Temptations, he became theⁿ *Deliverer*, and^o *Leader*, and^p *King of Israel*, and was by God expressly declar'd a^q *God to Pharaoh*. ^{Numb. xii. 7. Exod. iii. 10. Ps. lxxvii. 20. Deutero. xxxiii. 5. Exod. vii. 1. Exod. vii. viii, &c. — xi. 10. — xiv. 26 — 30. Gen. xv. 4. — xvii. 5 — 8. — xviii. 10, &c. Gen. xx. 2.} For by Him did God Smite *Ægypt*, and shew^r *Great and Wonderful Things* [†] *upon Pharaoh*, and in the issue^s *Drown'd the Ægyptians* in the Sea. Behold, after how many Times the Will and Purpose of God was plainly Discover'd, and after how many Trials and Afflictions it was Accomplish'd.

The same we have Exemplified in *Abraham*. How many Years before-hand had God promis'd to give him a^t *Son*, and yet gave him none for all that immediately; but^v *Trials and Temptations* Befel him in the mean time many Years? And he took all that came upon him with a persevering Patience, and^u *strengthen'd himself in Faith, being fully persuaded, that He who made the*

* The *Folio* and *Frankfort*, and the *Lipfic* Editions, here insert ^u *wise* which yet is not in the Manuscript, nor Edition of ^{Rom. iv. 18, 19, 20, 21.} *Morelius*, tho' it is plainly taken from *Heb. xi. 24.* where *wise* occurs; and then it should be thus, *viz. And by Faith, when become Great, he Refus'd, &c.*

† The Manuscript here for *πεν* reads *εις*.

^xTit. i. 2. *Promise not being in a^x Capacity to Lie, will make his own Word Good.* And thus being found Faithful, he obtain'd to the Promise.

After the same manner also was *Noah* in the
^yGen. v. ^yFive Hundredth Year of his Life, commanded
^{32.}
[—] vi. 8. by God to prepare the Ark, who had told him
 He would bring a Flood upon the Earth; and yet it was in his Six Hundredth Year that He brought it. He waited long a full Hundred Years, not doubting in the least, whether God would do as he had said, or not: But being once for all Establish'd in a Firm Belief, that whatever God had spoken would without all question come to pass. And being thus Approv'd for the Purpose of his Heart, in Faith and Patience, and much ^zLong-suffering, He alone was sav'd with his House, having kept the Commandment beyond Exception.

^z 2 Pet. ii.
8.

These Proofs have we brought out of the Scriptures, in order to make it plain beyond dispute, that the Energy of the Grace of God in Man, and the Gift of the Holy Spirit, which the Faithful Soul is thought worthy to Receive, is attended with great Conflict, much Patience, and Long-suffering, and Temptations, and Trials; the genuine Inclinations of the Will being Tried by all manner of Afflictions. And if she Grieves not the Spirit in any kind, but Harmonizes with Grace throughout all the Commandments, then is she thought worthy to be Set at Liberty from her Afflictions, and Receives the Fulness of the *Adoption* of the Spirit, and that which is spoken of in a Mystery, and of the Spiritual Riches, and of the *Wisdom which is not of this World*, which they who are Christians indeed become Partakers of.

Wherefore also these Differ in all respects from all the Men who have the Spirit of the
 World,

World, the Men of Prudence, Understanding and Wisdom. For such a one passeth a Judgment upon all Men, as it is ^a written, *He knoweth every^a Man, whence he speaks, and where his Station is, and what the Degrees he is in.* But not a Man of those that have the Spirit of the World is able to Know and Discern Him, unless He only who has the Like Heavenly Spirit of the Godhead, He knows his Like, as the Apostle ^b speaks, *Comparing Spiritual Things with Spiritual.* But ^c the *Animal Man receiveth not the Things of the Spirit of God. For they are Foolishness to him. But^d he that is Spiritual, discerneth all * Men, yet he himself is discerned of no Man.* Such a one as this looks upon all the Glorious things of the World, its Wealth, Delicacies, and Universal Pleasure, and even Knowledge it self, and every thing that belongs to this present State, as Abominable and Detestable.

1 Cor. ii. 15.
See the
Introduct.

—v. 13.

—v. 14.

—v. 15.

For as a Man that Burns with a Fever, whatever you bring him to Eat or Drink, tho' never so Pleasant, he Abominates and thrusts it from him, because he Burns with the Fever, and is much Tormented with it. After the self-same manner they also that Burn with the Heavenly, Holy, and Noble Desire of the Spirit, and are Wounded in the Soul with an Affection for the Love of God, and strongly Influenc'd with that Divine and Heavenly Fire, which the Lord ^e came *to send upon Earth, and whose Will it is it should speedily be Kindled;* and Flame out into the Heavenly Desire of Christ, as was said before; these, I say, Esteem all the Glorious and Pretious

—v. Luke xii. 49.

* All the Printed Copies read $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$, with the common Copies of the Greek Testament. But the Manuscript reads $\pi\acute{\alpha}\nu\tau\epsilon\upsilon\varsigma$, a Reading which Dr. Mills vindicates from *Irenaeus* and *Theodoret*, and which perhaps better suits with the running Sense of *Macarius* here.

things of this present World, as things to be Abhor'd and Hated, by reason of that Fire of the Love of Christ that Possesses them, and Kindles and Inflames them with a Disposition for God, and with the Heavenly good things of Love. From which Love, Nothing of all that is in Heaven, or upon the Earth, or under the Earth, shall be able to Separate these, as the Apostle

^f Ro. viii. Paul hath Testified, ^f *Who shall Separate Us from the Love of Christ?* and so on.

But it is never known, that any one finds the ^g Possession of his own Soul, and of the Heavenly Spirit of Love, unless he Alienate himself from all things that are properly of this World; give himself Entirely up to Seek after the Love of Christ; and his Mind be Disengag'd from Material * Cares and Earthly Intanglements: that he may be wholly taken up with that one Aim in view, Regulating these things by All the Commandments, that to his whole Concern, and Search, and Engagement, and the Employ of his Soul be laid out upon finding out that Intellectual Substance; how it ought to be ^h Adorn'd with the Precepts of every Vertue, and the Heavenly Ornament of the Spirit, and the Communion of the ⁱ Purity and Sanctification of Christ; that a Man having discarded All, and cut off from himself all the Impediments of Matter and the Earth, and Carnal Love, and coming off from Natural Affection, whether for Parents or other Relations, may not allow his Mind to be taken up with any thing else, or be drawn off, whether by Government, or Glory, or the Honours, or Carnal Friendships of the World, or any other Earthly Cares: But let his whole Mind entirely Confine its Care and Anxiety to the

* The Manuscript and Paris Copy insert here μετανών.

Searching out of the Intellectual Substance of the Soul, and wholly and entirely wait in the Hope and Expectation of the Coming of the Spirit upon it, just as the Lord ^k saith, *In your Patience* ^k Luk. xxi. *possess your Souls.* And again, ¹ *Seek the Kingdom of God, and all these things shall be Added unto you.* ^{19.} ¹ Matt. vi. ^{33.}

And it is possible, that a Person that thus Strives, and looks continually to himself, whether in Prayer, or Obedience, or some Work or other relating to God, may be able to Escape the Darknes of the Wicked Devils. For the Mind that neglects not the Searching into it self, and Seeking after the Lord, is able to Possess its Soul (when once its Corrupt Affections are Destroy'd) by Captivating it self to the Lord ever by Force and a Forward Mind, and by Cleaving to Him, as it is ^m said, *Bringing every Thought into Captivity, to the Obedience of Christ:* That by means of such a Conflict, and Desire, and Seeking, the Mind may be thought ^{*} worthy to be with the Lord *in one Spirit*, which is the Gift and Grace of Christ, having Rested in the Vessel of the Soul, which has Prepar'd her self for every good Work, and does no ⁿ *despite unto the Spirit of the Lord*, by its own Self-Will, and the Resveries of this World, or by its Dignities, or Principalities, or Peculiarities of Opinion, or Carnal Pleasures, or the Combinations and Fellowship of Wicked Men. ^m 2 Cor. xi. ^{5.} ⁿ Hebr. x: ^{29.}

For it is an Acceptable thing, if the Soul so Devotes her whole Self to the Lord, and Cleaves to Him only, and Walks in his Commands without the least Forgetfulness, and duly Honours the Spirit of Christ, which hath come down upon and Overshadow'd her, as to be thought worthy

* The Manuscript reads *καταζιωθη*.

to become One Spirit, and One Composition
 ° I Cor. vi. with Him, even as the ° Apostle speaks, *He that is*
 17. *joined to the Lord, is One Spirit.* But if any one
 † Mat. xiii. give himself up to * *Cares* P, or Glory, or Domi-
 22. nion, or be Sollicitous after the Honours that
 come from Men, and Hunteth after these things ;
 or if his Soul gives in to the Medley and Confu-
 sion of Earthly Thoughts ; or be Tied down to
 any thing of this World, and Kept Fast by it ;
 and such a Soul afterwards should desire to make
 an Elopement, and Escape, and get † clean off
 from the Darknes of the Affections, in which it
 is detained by wicked Powers ; I say, it will not
 be able to do it, by reason of its Loving and Do-
 ing the Will of Darknes, and not perfectly Ha-
 ting the Practices that are Evil.

Let us therefore Prepare our selves to come to
 the Lord with a Full Intention and Undivided
 Will, and to be Followers of Christ, to the end
 that we may Perform whatever appears to be his
 Will, and be Mindful of All his Commandments
 to Do them, and having Divorc'd our whole
 selves from the Love of the World, may Direct
 our Souls Only to Him, and keep in our Mind
 a close Application to, and Concern for, and
 Search after Him Only. But and if by means of
 the Body, we should happen to go off a small
 matter from a strict Regard to the Command-
 ments of God, and our Obedience to Him ; let
 the Mind however by no means Depart from its
 Love, and Search, and Desire after the Lord,
 that Striving with a Mind so Affected, and go-
 ing on with a just Sense in the Way of Righte-
 ousness, and taking Heed at all times to our

* The Manuscript reads *μερίμνας*.

† The Manuscript, for *ἐξελάσαι*, as it is in all the Printed
 Copies, reads *ἐξελεῖσθαι*.

Selves, we may Obtain the Promise of his Spirit, and be Redem'd by Grace from that Destruction of the * Darknes of the Affections, by whose Influence the Soul is Distress'd ; so that we may become worthy of the Eternal Kingdom, and be thought worthy to Enjoy Eternity together with Christ, Giving Glory to the Father, and the Son, and the Holy Spirit for ever.
Amen.



H O M I L Y X.

The Gifts of Divine Grace are Preserv'd and Improv'd by an Humble Sense of Mind, and a Ready Will : But quite Destroy'd by Pride and Sloth.

THE Souls that are Lovers of Truth and of God, and in the Abundance of their Hope and Faith are desirous to Put on Christ compleatly, do not stand in so much need of any Remembrance of others, nor are they without Heavenly Desire and Love towards the Lord, tho' they may suffer in some measure a State of Emptiness : But being wholly and entirely Nail'd to the Cross of Christ, they perceive day after day an Experimental Sense of their Spiritual Advances towards the Spiritual Bridegroom. And being wounded with an Heavenly Desire, and actually Hungring after the Righte-

* All the Printed Copies read here τῶ σκότους. The Manuscript indeed has it not in the running Text, but in the *Margin* only.

ousness of the Vertues, they have a Great and Insati-
 able Longing for the Spirit to Shine out upon
 them. And tho' they are thought worthy to Re-
 ceive, thro' their Faith, the Knowledge of Divine
 Mysteries, or are made Partakers even of the
 Gladness of the Heavenly Grace, yet have they no
 Confidence in themselves, out of an Opinion that
 they are Something: But in * proportion as they
 are thought worthy of Spiritual Gifts, * by so
 much the more Insatiable is the Heavenly Desire
 they are Fill'd with, and on they seek with un-
 wearied Diligence; The more they are Sensible
 of the Spiritual Progress in themselves, the more
 † Hungry and † Thirsty are they after the
 Participation and Increase of Grace; and the
 Richer they Spiritually are, by so much the more
 do they seem to themselves to be in downright
 Want, and are carried out insatiably with a Spi-
 ritual Desire after the Heavenly Bridegroom, as
 † Ecc. xxiv. 21. faith the * Scripture, *They that Eat me shall yet
 be Hungry, and they that Drink me shall yet be
 Thirsty.*

Souls like these, that have a Fervent and In-
 satiable Love for the Lord, are worthy of Eter-
 nal Life. Wherefore also they are thought
 worthy of the Redemption from Vile Affections,
 and perfectly Receive the Irradiation and Presence
 of the Holy Spirit, which is Unspeakable, and

* The Manuscript reads here ὅσω and πούσω.

† The Frankfort, the Folio, and even the Paris Edition of Mo-

† See his *relius* read here ἐκπεινῆ καὶ ἐκδιψῆ which Dr. Pritius † observes
 Preface to is not Sense: And therefore he reads for it in his Edition
 the Homi- πείνη καὶ δίψη, which is a sufficient Restoration of the Sense.
 lies. But he adds withal, that it would be as well to read ἐκπεινοὶ καὶ
 ἐκδιψοί, these Words coming over again in this very Homily.
 And this Conjecture gives us the very Reading of the Baroccian
 Manuscript, which is much the Best.

* All the Printed Copies read ὡς φησιν ἡ γραφή; but in the
 Manuscript ἡ γραφή is only found in the Margin.

of the ^b Mystical Fellowship in the ^c Fulness of ^b Compare Grace. But as many Souls as are destitute or ^{Col. iii. 3.} Manly Vigour and Activity, who never seek any ^{with 1 Jo. i. 3.} thing of this kind, are still but as in the Flesh, ^c John i. 16. having never entertain'd any Hopes of Receiving the Sanctification of their Heart thro' Patience and Long-suffering, I don't say in part, but in such a Degree as is Perfect; nor of Enjoying the Fellowship of the Spirit in Perfection, with the utmost Sensation and Assurance; nor expected to be Redeem'd thro' the Spirit from the Affections which are Evil: Or again, having been once thought worthy of Divine Grace they have yet, being insensibly Circumvented by the Evil Principle, given themselves over to a sort of Carelessness and Remissness. And the Reason is evident, that after they have Receiv'd the Grace of the Spirit, and actually Enjoy the Comfort of Grace, in Rest, Desire, and Spiritual Sweetness, and have Trusted in it, they are Lifted up, and take no farther Care, being neither of a Contrite Heart, nor Humble Mind; neither are they in that Degree of Freedom from the Passions which is Perfect, neither yet have they Waited with all their utmost Diligence and Faith, to be perfectly Fill'd with Grace: But instead of that, they were Full to a Sufficiency, they were completely Satisfied, and Rested in the Consolation of Grace, Small as it was. The Progress such Souls made, tended more to Elevation than Humility: so that they were Stript again of that very Gift, which before was Vouchsafed to them, merely thro' a careless Contempt of any thing farther, and the vain Swelling of their own Opinion.

The Soul that is truly a Lover of God, and a Lover of Christ, tho' it does Righteous Works without Number, demeans it self however, as if it had wrought just nothing at all, thro' the In-

fatiable Love it beareth to the Lord. And tho' by Fastings and by Watchings it has even Macerated the Body, it applies it self to the Pursuit of the Vertues still, as if it never had Begun before to take the least Pains about them. Tho' it has been thought worthy of the several Gifts of the Spirit, or even been Favour'd with Revelations and Heavenly Mysteries; yet by reason of its immense and Infatiable Love for the Lord, doth it seem to it self notwithstanding as if it had just Nothing of all this in Possession: But Hungring and Thirsting thro' Faith and Love, it is carried on insatiably in the Persevering Spirit of Prayer to the Mysteries of Grace, and to every Degree of Vertue. And being Wounded with the Love of the Heavenly Spirit, continually exciting an inflam'd Desire after the Heavenly Bridegroom, thro' the Grace which is ever in it, and Longing to be completely admitted to the Mystical and Inexpressible Communion with him in the Sanctification of the Spirit; Being unveil'd in the Face of the Soul, and looking with a steady Eye upon the Heavenly Bridegroom, Face to Face, in the Light which is Spiritual, and not to be Express'd; it mixes with Him in all the Fulness of Assurance, becomes Conformable to his Death, ever waiting in the Abundance of Desire to Die for the Sake of Christ, and expecting the Full Assurance of Faith to Obtain under the Conduct of the Spirit, an entire Redemption from Sin, and the Darknes of the Affections: That being Purified by the Spirit, Sanctified in Soul and Body, it may be thought Worthy to be made a Vessel clean prepar'd for the Sulception of the Heavenly Ointment, and the Residence of Christ the True and Heavenly King. And then is the Soul made worthy of the Heavenly Life, and
from

from that Moment doth it become the Pure Habitation of the Holy Spirit.

But these are Heights which the Soul is not allow'd to reach all at once, or without a Probation. But thro' many Labours, and Conflicts, and Periods, and much Application, with variety of Trials and Temptations, it receives Spiritual Growth and Improvement, till at last it comes up to the State of an entire Exemption from its old Affections: That holding out with a Cheerful and Noble Obstinacy against every succeeding Temptation from the Evil Quarter, it may then be thought worthy of Great Honours and Spiritual Gifts, and the Heavenly Riches, and thus become an Inheriter of the Heavenly Kingdom in Christ Jesus our Lord, to whom be Glory for Ever. *Amen.*



HOMILY XI.

That the Power of the Holy Spirit in the Heart of Man is as Fire; and what things we may stand in need of in order to Discern the Thoughts that Spring up in the Heart: And concerning the Dead Serpent Hung up by Moses on the Top of a Pole, which was a Type of Christ. This Homily moreover contains two Disputations, the One of Christ with that wicked One, Satan; the Other of Sinners with the Same.

THAT Heavenly Fire of the Divine Nature, which Christians receive within them in their Heart now in this present World, that self-same Fire, which now * Minist'reth in their Hearts, when the Body shall be Dissolv'd, becomes Outward, and again Compacts the Members, and causes a Resurrection of the Members that had been Dissolv'd. For as the Fire that Minist'ed on the Altar at

* The Manuscript and all the Printed Copies read *διακονῶν*.
 † See *Biblioth. P P.* And yet † *Combesis* tells us, that *Picus* reads *διοικῶν*, which, if we view the Translation, is True enough; but if the Original *Concionat.* Text, whether in the *Folio* Edition, or that of *Morælius*, is as *Dom. 3. post Pentecosten.* tainly False. As to his Exceptions against *διακονῶν* it is certainly no Derogation to the *Holy Spirit* to Act in *Subordination* to the *Father* and the *Son*. It may as well be applied to the *Holy Ghost*, as to *Christ*. (See *Rom. xv. 8.* Besides, the *Ministration* here, when rightly consider'd, will be found to be nothing less than a *Prerogative* peculiar to the *Godhead*. (See *Dr. Scott's Christian Life, Part II. Vol. II. from p. 49. to p. 98.*) Nor can it be more Below him to Act such a Part in the *second* Creation, than it was in the *First*.

Jerusalem, during the Season of the Captivity, lay Baried ^a in a Pit; and when there came a ^a 2 Mac. i. Peace, and the Captives were Return'd, that very same Fire was as it were Renew'd, and Serv'd as formerly it had done: So also at this very Day does the Heavenly Fire work upon, and Renew this Body we are so us'd to (which after its Dissolution turns to Dirt) and Raise again the Bodies that were Corrupted. For that *inward* Fire, which now dwelleth in the Heart, doth then Break out, and Accomplish the Resurrection of the Body. 19.

For in the Reign of *Nebuchadonofor*, the Fire which was in the Furnace, was not Divine, but a mere ^b Creature: but the three Children, that ^b Dan. iii. for their Righteousness were in the Visible Fire, had in their Hearts the Divine and * Heavenly Fire ministring within their Thoughts, and exerting its Influence upon them: And that very same Fire discover'd it self without them too; for it stood in the midst of them, and Restrain'd the Visible Fire, that it should neither Burn, nor Hurt the Righteous in the least. 19.

And likewise in the Days of *Israel*, when the Bent of their Mind and Thoughts was upon the Project of Revolting from the Living God, and Turning to Idolatry, *Aaron* was Forc'd to speak to them to bring their Golden Vessels and Ornaments. Whereupon the Gold and the Vessels which they cast into the Fire, became an Idol, and the Fire did as it were ^c Copy out their Inten-^c Ex. xxxii. tion. Now this was a Wonderful Thing. For when, according to their Secret Purpose, they had in their Thoughts concluded upon Idolatry, the very Fire did in like manner Work the Vessels that were Flung into it, into an Idol. And 24.

* The Manuscript and *Paris* Edition insert *ε*.

after that, they made No Scruple of Open Idolatry.

As therefore the Three Children, whose Thoughts were upon Righteousness, Receiv'd the Fire of God within them, and Worshipp'd the Lord in Truth: Even so at present do Faithful Souls receive that Divine and Heavenly Fire, in this World, in the Hidden Man, and that same Fire Forms the Heavenly Image in the Humane Nature.

As therefore the Fire Form'd the Golden Vessels, and they became an Idol: So also does the Lord, who exactly imitates the Intentions of Faithful and Good Souls, even according to their own Will, Frame the * New Image in the Soul, which in the Resurrection appears outwardly, and Glorifies their Bodies within and without, But in the same manner as their Bodies are at this very time Corrupted, and Dead, and Dissolv'd; so also are the Thoughts Corrupted by *Satan*, and Dead to the True^d Life, and Buried in Mire and Earth: For their Soul is Perish'd.

As therefore the *Israelites* cast their Golden Vessels into the Fire, and they became an *Idol*: So now has Man given up his Pure and Good Thoughts to Wickedness, and they are Buried in the Mire of Sin, and become a very *Idol*.

But how shall a Man do to find them out again, and distinguish them, and rescue them from the Fire they belong to?

Here the Soul stands in need of the Divine Lamp, the Holy Spirit, which Garnisheth the House that is Darkned; of the Bright Sun of Righteousness, which giveth Light, and Riseth

* The Printed Copies read *εἰς τὴν ψυχήν*, but the Manuscript *καὶ τὴν ψυχήν*, which in transcribing may easily be Alter'd,

in the Heart. It standeth in need also of the Weapons of him^e that winneth the Battle. ^{e Compare}

For there it was that the Widow, which had ^{John xvi. 33. with Isa. lxiii. 1. — 6. and Rev. iii. 21. xii. 2. Luke xv. 8.} Lost the Piece of Silver, first^f Lighted a Candle, then Swept the House; and thus the House being Swept, and the Candle Lighted, the Silver Piece was found, which had been Cover'd over with Dung, and Filth, and Dirt. And at present the Soul is not able to find out and separate her own Thoughts: But when the Divine Candle is lighted up, it Illuminates the House that was Darkned: and then doth she Behold her own Thoughts, how they had been Earth'd in the Filth and Mire of Sin. The Sun-Rises, and then the Soul seeth her Destruction, and doth begin to Recover her Thoughts that lay confus'd in Dung and Filth. For the Soul hath lost her ^g Image, having Transgress'd the Commandment. ^{g Compare Gen. i. 26. with Eph. iv. 24. Col. iii. 10.}

Just as when a certain King, who hath Goods and Attendants under him to wait upon his Person, happens to be Taken, and carried off Captive by his Enemies; it is necessary when He is thus Seized and Banish'd from his own Territories, that his Ministers and Attendants Follow after Him: So *Adam* also was Created Pure by God for his own Service, and all these Creatures were given him for his Attendants; (for He was made the Lord and King of all the Creatures.) But from the time that the Wicked * Word came to him, and Convers'd with him, he received it first thro' the outward Ear, afterwards it made its way thro' his Heart, and took hold of his whole Person. And thus in the Event,

* *Spirits* are called *λογος*, *Words*, in the Antient Philosophy. And in Scripture *Christ* is called the *Word of God*, and by way of Eminence, *The Word*. And therefore as the *Good Word* is *Christ*, so the *Evil Word* must be *Antichrist*, or the *Devil*.

when he was once laid hold on, the Creatures also that Waited on and Serv'd him, were Taken together with him. For by Him hath Death Reign'd over every Soul, and Blotted out the entire Image of *Adam*, from the time of his Disobedience; insomuch that Mankind turn'd about, and came to Worship Devils. For lo! the Fruits of the Earth, which were Created by God for a good End, are Offer'd to Devils. Bread, and Wine, and Oil, and Living Creatures do they place upon their Altars. Not only so, but even their Sons and Daughters have they ^h Sacrificed unto Devils.

^b Psal. cvi.
37.

At this juncture therefore, He that Fram'd Body and Soul, comes in Person, and Unravels the whole ⁱ Scheme of the Wicked One, and his Works that were Finish'd in the Thoughts. And He Renews and Creates the Heavenly Image, and makes the Soul New, that *Adam* may again be a King over Death, and Lord of the Creatures. And in the Shadow of the Law was *Moses* call'd the Redeemer of *Israel*, for he Brought them out of *Ægypt*: So now also does Christ the True Redeemer enter into the Hidden Recesses of the Soul, and Bring it out of the Dark *Ægypt*, * and the Intolerable Yoke, and Hard Bondage. He Commands us therefore that we should come out of the World, become Poor as to all things visible, and have no Earthly Care upon our Hands: But to stand Night and Day at the Door, and wait for the Time when the Lord will Open the Hearts that are shut, and Pour in upon us the Gift of his Holy Spirit. He has order'd therefore, that we should Dismiss our Gold, ^k and Silver, and ^l Relations, to Sell what we

^{*} Mat. xix.
29.

* The Manuscript here inserts *g*.

them

them up, and Seek them in Heaven; *For where,*
¹ says He, *the Treasure is, there will the Heart be*
also. For the Lord knows, that from that quar-
 ter *Satan* Prevails against the Thoughts to Bring
 them down into a Sollicitude for Material and
 Earthly Things. Upon this account hath God,
 consulting the Good of thy Soul, Bid thee to
 Renounce them All, that so even against thy
 Will thou mightest Seek after the Heavenly
 Riches, and keep thy Heart directed towards
 God. For should'st thou be willing to Return
 to thy * *Possessions*, thou would'st find thy self
 possess'd, after all, of Nothing that is Visible.
 Whether thou Wilt, or Not, thou art under a
 Necessity of Directing thy Mind towards † *Hea-*
ven, where thou hast Treasur'd and Laid up
 these things: *For where thy Treasure is, there will*
thy Heart be also.

Matt. vi.
21.

For under the Law God Commanded *Moses*,
 that he should make a Brazen Serpent, and Lift
 it up, and Fasten it upon the Top of a Pole;
 and as many as had been Stung by Serpents,
 were Heal'd by Looking up to the Brazen Ser-
 pent. This was done by a Special Dispensation,
 that such as were Detain'd in Earthly Cares, and
 the Worship of Idols, and the Pleasures of *Satan*,
 and All Ungodliness, might by this means Look
 up in some measure to the things Above, and
having * *taken off their Eyes* from things Below,
 Attend only to things Sublime, and again from
 them Proceed on to the utmost Height of all.
 And by thus gradually Advancing to a Higher
 and Superiour Rank, they might come at last

* The Manuscript here reads κτήματα.

† The Manuscript reads οὐρανόν.

* The Manuscript being corrected reads ἀνακλύσαντες.

to Know, that there is a *Most High* above Every Creature.

Thus also hath He Commanded thee to become Poor thy self, and having Sold All to Give to them that are in Want; that for the future, if thou would'st never so fain be Creeping upon the Earth, it may not be in thy Power. Search therefore into thy Heart, begin to Reason the Matter over with thy Thoughts, *Since then we have Nothing upon Earth, let us be moving towards Heaven, where we have a Treasure, and whither we have Traffick'd.* Then doth thy Mind begin to Raise its Eye towards that which is
Col.iii.1. Sublime, and to ^m Seek those things which are Above, and to make a Progress in this.

But what is the Meaning that the Dead Serpent which was Fatten'd upon the Top of the Pole, should Heal them that had been Wounded? Why, the Dead Serpent Overcame the Living Ones; so that it is a Type of the Body of the Lord. For the Body which He receiv'd of the † *Ever-Virgin Mary*, He Offer'd upon the Cross, and Hung and Fasten'd it to the Wood, and the Dead Body Overcame and Slew the Serpent that was Alive and Crept about in the Heart. Here is the Greatest Wonder of all, how the Dead Serpent did to Kill the Living One. But just as *Moses* wrought a New Work, when he made the Similitude of a Living Serpent; so the
Jer. xxxi. 22. Lord also created a ⁿ New Work of the * *Virgin Mary*, and cloath'd himself with it, but brought not a Body from Heaven. The Heavenly Spirit entring into *Adam*, Wrought in and Mix'd him with the Divine Nature. As then there was no Brazen Serpent order'd by the Lord to be in

† The Manuscript inserts here ἀειπαρθένω.

* The Manuscript here inserts παρθένω.

the World till the time of ^o *Moses*; so neither was ^o Luke i.
there Seen at all in the World a New and Sinless 35.
Body till the time of our *Lord*. For when the
First *Adam* had once Transgress'd the Command-
ment, Death Reign'd over all his Children. The
Dead Body therefore Overcame the Living Ser-
pent. And this Wonder is *to the Jews a Stum-*
bling Block, and to the Greeks Foolishness.

But what saith the ^P *Apostle*? *But we Preach* ^P 1 Cor. i.
Jesus Christ, and Him Crucified, unto the Jews a 23, 24.
Stumbling Block, and unto the Greeks Foolishness;
But to us who are Sav'd, Christ the Power of God,
and the Wisdom of God. For in the Dead Body
is the Life. Here is the Redemption, here is
the Light; Here doth the Lord come to Death,
and Dispute with him, and expressly Commands
him to Let the Souls out of ^q Hell and Death, ^q Rev. i.
and Restore them back to Him. Behold then, 18.
he goes, disturb'd at these Injunctions, in to his
Servants, and Musters up all his Forces, and the
Prince of Wickedness brings to Him the ^r Hand- ^r Jer. xvii.
writings, and then speaks, *Lo! these have* ^f *Obey'd* ^r
my Word, Behold how Mankind has Worship'd ^r Rom. vi.
Us! But God, being a Righteous Judge, even 16.
There Displays his Righteousness, and Answers
him, *Adam, I own, has Obey'd you, and you have*
had the Hearts of all his Sons in your Possession.
The Humane Nature hath Obey'd you. But what
doth My Body do Here? This certainly is Free
from Sin. That Body of the First Adam is Tied
down by Sufficient Obligations, and it is with Jus-
tice enough that you keep the Writings in your own
Possession. But as to My self, all Witnesses unani-
mously for Me, that I have not ^t *Sinn'd. I am* ^r 1 John iii.
under No Obligation to you in the least. And all 5.
witness to me, that I am the Son of God. For the
Voice that came from the Heavens Above, witness- ^v Mat. iii.
ed on my behalf on Earth, This is my ^v Beloved 17.
Son, — xvii. 5.

- John i. 29. Son, hear Him. ^u *John* is another Witness, *Behold the Lamb of God, that taketh away the Sin of the World.* And the Scripture again, *Who did*
- If. liii. 9. ^w *Sin, neither was Guile found in him.* And
- 1 Pet. ii. 22. the Scripture again, ^x *The Prince of this World cometh, and hath Nothing in Me.* And even you
- John xiv. 30. ^y *too, Satan, your self are a plain Witness for Me, when crying out, I know thee who thou art,*
- Mar. i. 24. ^z *even the Son of God.* And again, *What have*
- Luke iv. 34. *we to do with thee, thou Jesus of Nazareth? Art thou come to Torment us before the time?*
- Matt. viii. 29. *There are Three that Bear me Witness, He that sendeth out the Voice from Heaven above, They on the Earth, and Thy own Self. I therefore Redeem that Body which was Sold to thee by the*
- Col. ii. 14. *First^a Adam, I make your Writing void, in having been Crucified, and Descended into Hell. And I Command you Hell, and Darknes, and Death, Release every one of you the Souls of Adam, which you have Imprison'd. And thus, after all, the Wicked Powers struck thro' with Horrour, directly Surrender up the Adam they had in Hold.*

But when thou hearest, that at that very time the Lord Deliver'd the Souls out of Hell and Darknes, and that he went down into Hell, and did the Glorious Work, don't you imagine that these Matters are at any great Distance from your own Soul. For Man is always in a Capacity of Receiving the Wicked One. For Death keeps the Souls of *Adam* in fast Hold, and the Thoughts of the Soul are close Imprison'd within Darknes. And whenever you hear mention made of Tombs, don't let your Thoughts run only upon such as are Outward; for thy Own Heart is the Tomb and Sepulchre. For when the Prince of Wickednes and his Angels are Lurking there, and make Paths and Thoroughfares, where the Powers of *Satan* walk up and down,

down, in thy very Mind and Thoughts; art thou not a Hell, a Sepulchre, and Tomb, and art thou not dead to God? There it is that Satan has ^b Stamp'd the ^b Reprobate Silver. In this ^b Compare very Soul has he Sown the Seeds of Bitterness, Jer. vi. 30. and Leaven'd it with the Old Leaven. There ^b Isai. i. 22. with Rev. * Bubbles up the Fountain of the Mire. The ^b xiv. 9. Lord therefore Descends to those Souls that Seek after Him, into the very Depth of the Heart, and there doth He give forth his Commands to Death saying, *Let out the Souls under your Confinement, that Seek after Me, and which you keep by † main Force.* He Breaks therefore thro' the Heavy Stones that lie upon the Soul, Opens the Sepulchres, Raifes up the True Dead, and bringeth the Imprison'd Soul out of the Dark Custody.

Just as if a Man were Bound Hand and Foot with Chains, and there come one to him, and loose his Bands, and leave him to walk at liberty in the open Air: So exactly doth the Lord Loose the Soul that is Bound with the Chains of Death from her Fetters, gives her a Release, and sets the Mind at liberty, that she may walk into the Divine Air with Ease and Pleasure.

As if a Man were in the middle of a River, when at fullest, and Sinking in the Water, lies Dead, being Stifled in the midst of frightful Creatures; and any other that is not us'd to Swim, shall have a mind to Save him that Fell

* The State of the Wicked seems here to be describ'd in way of Opposition to the Promise Christ has made in the Gospel to them that Believe in Him: Compare *John* iv. 12. with *Isaiah* lvii. 20.

† Thus the Printed Copies. But the Manuscript readeth thus, viz. *Let out the Souls of the Redeemed Adam.* (Or, *Adam having bee. redeem'd*) *that are under your Confinement.* And thus after all, the Wicked Powers, struck thro' with horror, directly surrender up the Adam they had in Hold: As above.

in,

in, he also is for certain Lost with him, and Stifled. So that there is need of one that is Expert at Swimming, and an Artist, who plunging into the Depth of the Bosom of the Water, may there Dive, and Bring up again the Person that was Drown'd, and lay in the middle of frightful Creatures. The very Water, in such a case, when it finds a Person of Experience and Skill in Swimming, lends him Assistance, and shoves him up to the Surface. So is the Soul Suffocated, as having been Drown'd in the Abyſs of Darkneſs, and the Deep of Death, and is Dead to God in company with the Frightful Creatures.

And who is Able to go down into those Secret Chambers, and into the Depths of Hell and Death, but that Great Artist that Fashion'd the Body himself? He cometh into both Parts, into the Depth of Hell, and again into the Deep Bosom of the Heart, where the Soul with its Thoughts is Detain'd by Death, and out of that Dark Deep doth He bring up the Dead *Adam*. And even Death it self lendeth, by way of Exercise, an Assisting Hand to Man, as the Water does to the Person that Swims.

For what Difficulty is there for God to make this Entry into Death, and again into the Deep Bosom of the Heart, to Call up the Departed *Adam* thence? For in this Visible World there are Dwellings and Houses built where Mankind inhabits, and there are also where the Wild Beasts, the Lions, or Dragons, or other Venomous Beasts take up their Quarters: If therefore the Sun, that is but a Creature, enters every way thro' Lights and Doors, even into the Dens of Lions, and the very Holes of Creeping Things, and comes out again and receives no Harm; how much more does the God and Lord of All Penetrate

trate into the Lurking-Holes and Mansions where Death hath Pitch'd his Tent, and into Souls, and even Rescuing *Adam* thence, is no way Hurt by Death? Even the Rain that cometh ^c down ^c 1f. lv. 10. out of Heaven, Marches on into the lower parts of the Earth, and there doth it Moisten and Renew the Roots that were Dried up, and produceth a New Shoot.

There is one that hath Conflicts and Afflictions, and a downright War with *Satan*. This Man hath a Contrite Soul; for he is in Trouble, in Grief, and in Tears. Such a one maintains a double Character. If therefore in such a Posture of Affairs he standeth out, God is with him in the War, and Preserveth him; for he Seeks in good earnest, and he ^d Knocketh at the Door ^d Matt. vii. 7. till such time as He Openeth to him. But again, if thy Brother acquits himself Well in this Matter, he is Establish'd by Grace. But he that hath No Foundation, hath not the Fear of God in such a Degree, his Heart is not Contrite, he is in No Concern, neither doth he Secure his Heart and his Members, so as not to walk Disorderly. This Man's Soul is still in a Dissolute State; for as yet he hath not Entred into any Conflict. He therefore that is in a State of Conflict and Affliction, differs widely from him who knows not what the Battle means. For the very Seeds, when cast into the Ground, undergo Affliction in the Frosts, from the Winter, and the Chilness of the Air; and in the proper Season the Shoot is quicken'd Anew.

It sometimes happens that *Satan* Reasons the Case with thee in thy Heart: "See how much
 " Evil thou hast Done! Behold what Variety of
 " Madness thy Soul is Fill'd with, and that thou
 " art heavy laden with thy Sins, and that there
 " is no more any Possibility thou should'st be
 " Sav'd."

“ Sav’d.” And this he does to Drive thee into Despair, and with an Intimation that thy very Repentance is not Acceptable. For when Sin has by Transgression once got Entrance, it is afterwards Discourfing every Hour with the Soul, as one Man does with another. But do you also Answer Him to this effect, viz. “ I have the

^{‘Ez. xxxiii.} “ Testimonies of the Lord in ^e Writing, decla-
 11. “ ring *I have No Pleasure in the Death of a Sin-
 “ ner, but in his Repentances, and that he should
 “ Turn from his Wicked Way, and Live.*” For
 for this very Reason did He come down, that
 he might Save Sinners, Raise the Dead, Quick-
 en those whom Death had Subdued, and En-
 lighten those that were in Darknefs. For verily
 at his Coming he call’d us to the Adoption of
 Sons, to the Holy City, which is in Peace, to
 the Life that never Dies, to Glory Incorruptible.
 Let us only add a Good End to our Beginning,
 continue in a State of Poverty, of Pilgrimage, of
 Tribulation, of Prayer to God, Knocking at the
 Door with Boldnefs. For as the Body is nigh
 the Soul, fo is the Lord nearer yet to Come and
 Open the Doors of the Heart, which are shut,
 and to give us the Heavenly Riches. For He
 is Good and Kind to Man, neither can his Pro-
 mifes Lie, provided we also Persevere to the End
 in Seeking after Him. Glory be to the Mercies
 of the Father, and of the Son, and of the Holy
 Spirit for Ever. *Amen.*



HOMILY XII.

*Concerning the State of ADAM before he Transgressed the Commandment of GOD, and after he had Lost both his *own and the Heavenly Image. This Homily doth also contain Questions highly Useful.*



ADAM having Transgress'd the Commandment, was Undone Two Ways : One, because he Lost that Purity of his Nature he was before possessed of, which was Beautiful, exactly ^a after the *Image and Likeness* of God : The Other, because he also Lost that very Image, in vertue of which the whole Heavenly Inheritance was according to Promise Made over to him. Just as a Piece of Money bearing the King's Image, if once it be Adulterated, both the Gold is Lost, and the Image is of No Value. Much such a Loss has *Adam* also Sustain'd : For Great was the Wealth, and Great the Inheritance prepar'd for him. As if we should suppose some large Mannor, and that should have several Walks to it, where in one Place is the † Flourishing Vine, in another Fruitful Fields, in a third Cattle, and elſewhere Gold and Silver : So was the * Vessel of *Adam* a Valuable

Gen. i.

26.

I Cor. xi.

7.

* Concerning this double Image, see the *Introduct.* p. 56, 57.

† All the Printed Copies read *ἐνθάδε*. But the *Baroccian* Manuscript reads *ἐνθὺν*, which is also the Reading of both the Manuscripts in the *French King's Library*. See *Cottel. Mon. Eccles. Græca*, Tom. ii. p. 537. A.

* That is, the Body, which is so call'd in Scripture. See 2 Cor. iv. 7. 1 Theſſ. iv. 4, &c.

O

Mannor

Manner before his Disobedience. But after he had Harbour'd Evil Thoughts and Imaginations,

^b Gen. iii. he ^b Perish'd from before God.

^{1.} compar- We don't say, however, that he entirely Perish-
^{ed} ed, Disappeared, and Died. He Died from ^c God,
^{Pf. i. 7.} but to his own Nature he is still Alive. For lo!
^c Consider the whole World Walketh and Trafficketh in
^{Rom. vi.} the Earth. But God Beholdeth * their Mind and
^{11. and 2} Thoughts, views them as it were round, and
^{Cor. v. 15.} taketh his Eye off again, and maintains No
 Communication with them, since their Mind runs
 upon Nothing that is Well-pleasing to God.

As if there should be Houses of promiscuous Reception and Ill Fame, and Places where Disorder and Intemperance are Committed; whenever Persons of a Religious Life and Character pass by that way, do not they Abominate them, and look not even upon what they can't help Seeing? For they are to them as Dead. Thus doth God also Look indeed upon them that have Turn'd away from his Word, and from the Commandment; but it is with a ^d Slighting Look, and He holds No Communion there, neither doth the Lord Rest upon their Thoughts at all.

^d Pf. lxxiii.
20.

Quest. *How can a Man be Poor in Spirit, especially when he is Sensible in himself that he is Chang'd and far Advanc'd, and even Arriv'd at Knowledge and Understanding which before he wanted?*

Ans^w. Till a Man is once Possess'd of these, and Advances forwards, he is by no means *Poor in Spirit*, but merely Imagines it. But when he is once come to this *Understanding and Progress*, Grace itself Teaches him to be *Poor in Spirit*, and tho' a Man be even Righteous and Elect of ^f God, yet not to think himself to be ^f any thing,

^f 2 Cor. xii.
11.

* The Printed Copies read *ωτιν*, but the Manuscript *αιτιν*.

but to keep his Soul in the humble State of Abasement and Self-annihilation, as if he neither Knew nor Possessed any thing, when at the same time he does Both. And this is as it were Natural, and Riveted into the Mind of Men. Don't you plainly see that our Fore-father *Abraham*, when even Elect, call'd himself but a *Dust and Ashes*? And *David*, after he was Anointed to be King, had God with him: And yet how does he speak? *I am a Worm and No Man, a very Scorn of Men, and the Outcast of the People.*

They therefore that would be Fellow-Heirs with these, and Fellow-Citizens of the Heavenly City, and be Glorified together with them, ought to have this very Humbleness of Mind, and not to Presume that there is any thing in themselves but a *Contrite Heart*. For tho' Grace worketh after a different manner in every Single Christian, and hath variety of Members; yet are they All of *One City*, of *One Soul*, of *One Tongue*, perfectly acquainted with each other.

As the Members in the Body are Many, but the Soul that Moves in them All is One: So it is *One Spirit*, that worketh differently in All, but yet they are of *One City*, and *One Way*. For all the Righteous have gone on in the *Streight and Narrow Way*, being *Persecuted, Tormented, Reproached*, spending their Lives in *Goat-Skins, in Dens, and Caves of the Earth*.

In like manner do the Apostles also *Speak*, *Even unto this present Hour we both Hunger and Thirst, and are Naked, and are Buffeted, and have No certain Dwelling-Place*. Of whom, some were *Beheaded*, others *Crucified*, and others differently *Afflicted*.

And how did even the Lord himself both of the Prophets and Apostles, pass thro' the World

^eGen. xviii. 27.

^hPf. xxii. 6. compared with 1 Samuel xvi. 13.

ⁱIsa. lvii. 15.

^k1 Cor. xii. 13, 20, 27.

^lCompare Psa. cxxii. with Phil. iii. 20.

^mHeb. xii. 22.

ⁿActs iv. 32.

^o1 Cor. i. 10.

^pRo. xv. 6.

^q1 Cor. xii. 11.

^rHeb. xi. 37, 38.

^sRom. xv. 3.

^t1 Cor. iv. 11.

as if he had quite Lost all Remembrance of his Divine Glory? Being made an Example to Us,

^r Matthew xxvii. 28, ^{31.} He wore the ^r Crown of Thorns amidst Reproachful Indignities, Underwent Spittings, Smitings, and the Cross. If God Far'd thus upon Earth,

^r John xv. 20. thou ^r oughtest also to imitate Him. For* thus did even the Apostles and Prophets converse themselves; and We too, if we are desirous to be Built upon the Foundation of the Lord and of his Apostles, ought to be Followers of them.

^r 1 Cor. xi. 1. For saith the Apostle by the Holy Spirit, ^v *Be ye Followers of Me, even as I also am of Christ.*

But if indeed thou Lovest the Honours of

^u John v. 41, 44. Men, and desirest to be Worshipped, and seekest to live at Ease, thou art turn'd quite out of the Way. For it Behoveth thee to be Crucified with Him that was Nail'd to the Cross, to Suffer with him that hath Suffer'd, that thus thou may'st also be Glorified together with Him that was Glorified. For there is a direct Necessity for the Bride to Suffer with the Bridegroom, that thus she may become a Partaker and Fellow-Heir with Christ. For it is Never allow'd to any to have Admittance into the City of the Saints, and be at Rest, and Reign together with the King himself to endless Ages, without Sufferings, and the Rough, the Streight, and Narrow Way.

Quest. *Since [you † were saying] that Adam Lost his Proper and Heavenly Image, my Question is, If he Partook of the Heavenly Image, had He the Holy Spirit?*

Ans^r. So long as the Word of God was Present with him, and the Commandment, he had all things. For the Word it self was to him an

* The Manuscript reads *z* ^v.

† The Manuscript, in the Margin of it, directs us to insert ^z *π* ^v.

^w Inheritance ; it was his ^x Cloathing, and the ^w Pf. xvi. Glory that Skreen'd him ; it was his constant ^{5.} Oracle of Instruction. For it was Suggested to him ^x If. iv. 5. to give every thing a ^y Name ; This he call'd Hea- ^y Gen. ii. ven, this the Sun, this the Moon, this the Earth, ^{19.} this a Bird, this a Beast, and this a Tree : Just as he was Taught himself, so he Pronounc'd the Name.

Quest. *But had he a real Sense and Communication of the Spirit?*

Ans^w. The very *Word*, by being Present with him, became All things to him, whether it be Knowledge, or Sensation, or Inheritance, or Instruction. And what says *John* of the Word? Why, *In the ² Beginning was the Word.* ² John i. You see, that the Word was All things. But ^{1.} if he had also outwardly a Glory Present with him, let us not be Offended at it. For it ^{*} says, that ^a *they were Naked, but did not see each other ;* ^a Gen. ii. and after they had Transgress'd the Command- ^{125.} ment, then did they see themselves Naked, and were Asham'd.

Quest. *Were they then before this Cloath'd with the Glory of God, instead of a Garment?*

Ans^w. As in the Prophets, the Spirit exerted its Influence, and Taught them, and was within them, and Discover'd it self to them Outwardly ; thus also was it with *Adam* : The Spirit, when it pleas'd, was with him, and Taught him, and gave him ^b Orders, *Speak and call it thus.* For ^b Consider the Word was All things to Him, and so long ^{If. xxx. 2 1}

* The Scripture says only, that *they were both Naked, the Man and his Wife, and were not Asham'd* ; as a Description of their Innocence and Freedom from Concupiscence. Before the Fall, they had only the *Single Eye*, Luke xi. 34. But after it, they had an *Evil one*. Compare *Matt. v. 28. 2 Pet. ii 14. 1 John ii. 16.* with *Gen. iii. 7.* and the Sense at least will appear to be the same,

as he continued in the Commandment, he was the
 c Friend of God And what wonder, if even in
 24 these Circumstances he Transgress'd the Com-
 mandments, when even those that have been
 Fill'd with the Holy Ghost have yet Thoughts
 merely Natural and have a Will too to Comply
 with them Thus He too, tho' present with God
 in Paradise of himself Transgressed by his own
 Will, and was Obedient to the Wicked Part.
 d. 24. 25. 7. But even after his Transgression, he had Knowledge.

Quest. *But what Kind of Knowledge?*

Ans. Much the same with that of a Rogue
 that is brought into a Court of Judicature, and
 his Trial is coming on, the Judge puts the Que-
 tion to him, *When you were Committing these
 Rogueries, did you not know that you were Liable
 to be Taken, and to Suffer Death?* He has not
 the Confidence to say, *I did not know so much:*
 For he knew it well enough, and at the time of
 Execution he Recollects All, and makes a Frank
 Confession. And does not the Fornicator know
 that he does Ill? And he that Steals, does not
 he know that he Sins? Thus even without the
 Scriptures, do Men from Natural Reflection not
 know that there is a God? They can never say
 in that Day, *We never knew thee to be God.* He
 mentions to them the Thunders and the Light-
 nings that come from Heaven, and then appeal-
 ing to them, *Could you not know that it was
 God that Orders the Creation?* Why then did
 e Mark iii. the Devils c cry out, *Thou art the Son of God;*
 11. *Why art thou come to Torment us before the Time?*
 Matt. viii.

29.

* That is, Christians. For tho' Adam had the Spirit, as be-
 ing made in the Image of God; (*Gen. i. 27. and Wisdom in all
 Ages entred into Holy Souls, Wisd. vii. 27.*) yet *to be Fill'd with the
 Spirit* is a Phrase appropriated to Christians. Compare *John i.
 16. Eph. iii. 19. i. 23. v. 18. Phil. i. 11. Col. i. 9.*

And

And under the Torture they say, *You Burn me, You Burn me.* They knew not therefore the Tree of the Knowledge of Good and Evil; It was the *Transgression of Adam* that gave Knowledge.

For every one falls immediately into the Enquiry, *What State was Adam in, and What was it that he did?* For *Adam* had received the Knowledge of Good and Evil. Then do we learn from the Scriptures that he was in a State of Honour and Purity. But when he had Transgress'd the Commandment, he was Turn'd out of Paradise, and God was Angry with him. At last he Learns *What is his Good*; and when he has Learnt *What is his Evil*, he guards himself against it, that he may Fall no more by Sinning into the Condemnation of Death. But we know that every Creature of God is Order'd by Him. For He made the Heaven, the Earth, the Living Creatures, the Creeping things, the Beasts, which we See it is true, but are Ignorant of their Number. For who among Men knoweth it? Who but God * alone, who actually is in All things, in the very Embryo's of Living Creatures? Does not He know the things that are under the Earth, and above the Heavens?

^r Compare
Ecc. xviii.
8. with
Wisd. x. 1.

Leaving therefore these matters, let us rather like Good Merchants seek how we may Possess the Inheritance we have in Heaven, and the things that are Beneficial to our Souls; let us learn to get such Possessions as shall be Lasting with our selves. For if you that are but Man should once begin to Search into the Mind of God, and to say I have made a Discovery, and Comprehend it, the Humane Mind will then be found to Surpass the Reach of God. But in this

* The Manuscript reads *μὲν*.

you greatly Err. And in proportion as you desire to Search and Penetrate by way of Knowledge, you plunge the deeper, and are nothing the wiser. [*For as to those Curious Enquiries that arise in you, What it is that (God) works in you day by day, and How, they are matters past all Expression and Comprehension, it is All to be Receiv'd with Thanksgiving and in Faith.] Have you ever been able, from the Hour that you was Born, to this very Moment, to have any Knowledge of your own Soul? Repeat me then the several Thoughts that spring up in you from Morning to Night. Oblige me with the Thoughts of Three Days. But that you can never do. If then you could never Comprehend the Thoughts of your own Soul, how can you possibly Find out the Thoughts and Mind of God? But do you Eat as much Bread as you find, and let the whole Earth (besides) alone; and go to the River's side, and Drink as much as you have need of, and then Retire, and never enquire Whence it comes, or How it flows? Do thy best to have thy Foot Cur'd, or the Disorder of thine Eye, that thou may'st Behold the Light of the Sun. Never enquire what Quantity of Light the Sun Contains, or in what Sign he Rises. What will be of Use and Service, Take. And why must you be Rambling to the Mountains, and Enquiring what Number of Wild Asses, or other Beasts find Pasture there? The very Infant, when it comes to the Mother's Breasts, takes the Milk, and is Nourish'd. But he knows not how to Search into the Root and Fountain whence it thus flows out. For he Sucks the Milk, and Empties all; and again,

* There is no Syntax in the Original, and I translate by
guess.

another Hour the Breast is Full. This the Child knows nothing of, nor yet the Mother; tho' for the most part the Milk is deriv'd from all the Parts of the Mother.

If therefore you Seek the Lord in the ^g Deep, ^g Pf. cvii. there you find him [If you * Search for him in ^{24.} the ^g Water, there you find Him] Doing Wonders. If you look for Him in the Den, there you find Him ^h in the midst of two Lions, pre- ^h Dan. vi. serving the Righteous Daniel. If you search ^{22.} for him in the ⁱ Fire, there you find Him Suc- ⁱ Dan. iii. couring his Servants. If you search after him in ^{25, 28.} the ^k Mountain, there you find him with Moses ^k Mat xvii. and Elias. He is therefore every where, both ^{3, 4.} under the Earth, and above the Heavens, or else within us; He is every where. So too is the Soul near thee, and within thee, and without thee also. For wherever your Inclination is to be in distant Countries, there is your Mind, whether it be towards the West, or the East, or even for Heaven, there is it found to be.

Let us therefore Seek in the very first place, ¹ Galat. vi. to have the ^l Mark and ^m Seal of the Lord ^{17.} Ezek. within us; because in the Day of Judgment, ^{ix.} 4. when God shall make the Separation, and all ^m Rev. vii. the Tribes of the Earth, the Whole Adam, are ^{2, 3.} gather'd together; when the ⁿ Shepherd shall call ⁿ John x. his own Flock, as many as have the Mark know ^{11.} their Shepherd, and the Shepherd acknowledges them that have his own Seal, and gathers them ^o Ver. 27. from all Nations. For his own do ^o Hear his Voice, and Follow after Him. For the World ^{*Mat. xxv.} is Divided into * Two Parts; and there is one ^{32, 33.} ^p Dark Flock, which goes into ^q Everlasting Fire, ^p Compare Nahum ii. and there is another full of Light, which is Led ^{10.} off into the Heavenly Rest. That therefore ^{Jude xiii.} ^q Mat. xxv.

* The Manuscript here inserts, *ei ζητῆς ἡς ὑδωρ, ἐκ τῆς βίβλου*—

which

which we now Possess within [** our*] Souls, that self-same Treasure Shines, and is Manifested, and Cloaths our Bodies with Glory.

As in the Season of the Month *April*, the Roots that were Buried in the Earth produce their proper Fruits, and their respective Flowers and Beauties, both the Good Roots that bear Fruit, and they that bear Thorns, are made Manifest: So in that Day does every one make it appear what he hath done in the Body; the Good and the Bad are Equally laid Open. For there is the General Judgment and Retribution. For there is another kind of Food besides that which is Visible. For *Moses*, when he went up into the Mount Fasted forty Days. He went up nothing more than Man, but came down Possessed of God. And behold! we see in our very Selves, that in a few Days, unless the Body is Supported by Food, it Decays. And yet He, after he had Fasted forty Days, came down much Stronger than All of them. For he was Nourish'd by God, and his Body was Provided for with another kind of Food from Heaven. For g Matt. iv. the Word of God was ^r Food to Him, and he had a Glory upon his ^f Countenance. What then f 2 Cor. iii ^{4.} ^{7.} happen'd, was a *Type*; for that very Glory now Shines inwardly in the Hearts of Christians: For the Risen Bodies are at the Resurrection Cover'd over with another Divine Cloathing, and Nourish'd with an Heavenly Food.

Quest. *What is the meaning of the Woman Praying with her Head Uncover'd?*

Ans^w. Because in the Apostles times they wore long Hair for a Covering. For this Reason did the Lord and the Apostle come to the Creature, and brought it to a Sober Sense. But

* The Manuscript inserts *ἡμεῶν*.

the *Woman* there is put for a *Type* of the *Church*. And as in those days the *Women* Openly wore their *Hair* loose for a *Covering*; So does the *Church* in like manner put on and cloath her *Children* with *Divine* and *Glorious* Garments. But antiently the *Israelitish* Church, the *Congregation* was *One*, and that was *Cover'd* over with the *Spirit*, and they were *Cloath'd* with the *Spirit* for *Glory*, even tho' they were not over *Orderly*. The *Church* then is *Affirm'd* both of a *Multitude*, and of *One* *Single* *Soul*. For the *Soul* her self *Musters* up all her *Thoughts*, and is a *perfect* *Church* to *God*. For the *Soul* is *Fitted* for *Communion* with the *Heavenly* *Bridegroom*, and *Mixes* with the *Heavenly* *One*. But *This* is to be understood both of a *Multitude* and of one *Single* *Person*. For the *Prophet* also speaking of *Jerusalem*, has these *Words*, *I* ^v *found thee Naked,* ^v *Ez. x. 8.* *and I cloath'd thee,* &c. as if he were speaking but of *One* *Person*.

Quest. *What is it that Martha said to the Lord of Mary,* ^v *I am troubled with many things, but She* ^v *only sits down by you?* Luke v. 40.

Ans. That which *Mary* ought to have replied to *Martha*, the *Lord* himself preventing her, said to her again, that she indeed had *Left* all things, and had seated her self at the *Feet* of the *Lord*, and spent the whole *Day* in *Praising* *God*. You see she was allow'd to *Sit*, in *Reward* for her *Love*. But that I may put the *Word* of *God* in a yet clearer *Light*, *Attend*. If any *Man* *Loves* *Jesus*, and *Heeds* him, and *Attends* to him in good earnest, and not merely of course, but *Perseveres* also in *Love*, *God* himself is at that very time contriving how to make some *Return* to that *Soul* for its *Love*, tho' the *Man* at the same time is ignorant of what he is like to *Receive*, or how *Large* a portion *God* is about *Bestow-*

Bestowing upon the Soul. For to *Mary* that lov'd Him, and was sitting at his Feet, He did not merely grant his Company, but withal Imparted some Hidden Vertue from his own Essence or Nature. For the very Words which God

John vi. 63. spoke thus in Peace to *Mary*, were All ^v Spirit and Real Power. And these Words entring into her Heart [**became*] Soul in the Soul, and Spirit in the Spirit, and the Divine Power was Multiplied in her Heart. For of Necessity that Power, wherever it shall once Settle, is Constant, like a Possession never to be taken away. For this reason did the Lord, well knowing what himself had Bestow'd upon her, make Answer, Luke x. 42. *Mary bath ^u chosen that good part.* And some time after, All that *Martha* had freely done in way of Service, Brought Her also to that very Grace. For she too Receiv'd the Divine Vertue [*† in*] her Soul.

And what Wonder is it, if they that come to the Lord, and cleave ^w Bodily to Him, Receive Vertue from him? When the Apostles preach'd the Word, the ^x Holy Ghost also fell upon them that Believ'd. Even *Cornelius* receiv'd Vertue from the Word he had heard. How much more then when the Lord spoke the Word in ^y Person to *Mary*, or to *Zacchæus*, or the Sinful Woman, who untied her Hair, and wip'd her Lord's Feet, or to the Woman of ^z *Samaria*, or to the Thief, did there actually go Vertue out of him, and the Holy Ghost was mingled with their Souls? Even at present they that Love God, and Abandon all things, and Continue instant in Prayer, are ^b Taught in Secret the things which before they knew nothing of. For the Truth it

* The Manuscript here adds *ἐν τῷ νοῦν*.

† The Manuscript and *Paris* Copy insert here *ἐν*.

self is according to their own Desire made manifest, and Teaches them; ^c *I am the Truth.* For^c John xiv. the very Apostles themselves, before the Crucifixion, by Continuing with the Lord, Saw great^d Signs, how *the Lepers were Cleans'd, and the^d Matt. xi. Dead Raised up:* Yet were they ignorant what^d 5. was the way of^e the Divine Power, and how it^e John iii. Ministers in the Heart, and that they were to^e 8. be Spiritually born again, and to be Mixed with the Heavenly Soul, and become a New Creature. *But for the sake of the very Signs which He did, did they Love the Lord. At last said the Lord to them, *Why do ye so wonder at these Signs? I give you a great Inheritance, which the whole World bath not.* They continued on to be perfect Strangers to his Words, till such time as He Rose from the Dead, and carried up his Body, for our Sakes, far above all Heavens. And then did the Spirit of Comfort enter in, and mix with their Souls. And the Truth manifests it self in Faithful Souls, and the^f Heavenly Man^f 1 Cor. xv. meeteth with thy (^fEarthly) Man, and they become one Communion. 47.

As many therefore as are for the Service, and Chearfully perform every thing out of Zeal, and Faith, and the Love of God; that very Work of theirs doth in some time after Bring them to the Knowledge of the Truth it self. For the Lord is Manifested to their Souls, and Teacheth them the Manner of the Holy Spirit. Glory and Adoration be to the Father, and to the Son, and to the Holy Ghost, for ever. *Amen.*

* The Manuscript here inserts *αλλ'.*

HOMILY XIII.

What Fruit God Requires of Christians.

^a Psal. xix. ^a **A**LL the things that do appear, hath God
^{1.} Created, and given to Men for their
 Refreshment and Delight. And to them
 hath He given the *Law of Righteousness*. But
 from the time of Christ's Coming, God looketh
 for other Fruit, and another kind of Righteous-
 ness, *Purity of Heart*, and a *Good Conscience*,
 Profitable Discourse, Chast and Good Thoughts,
 and all the Exact Deportment of the Saints. For
^b Matt. v. ^b faith the Lord, ^b *Unless your Righteousness shall A-*
^{20.} *bound more than that of the Scribes and Pharisees,*
ye cannot enter into the Kingdom of Heaven. In
 the Law it is written, *Thou shalt not commit Adul-*
^c Matt. v. ^c *tery.* But I say unto you that thou ^c *Lust not, nor*
^{28.} *be* ^d *Angry.* For it Behoveth him that is desirous
^d Ver. 22. to become the Friend [*and* Brother, and the*
 " Son of Christ, to Do Something Extraordina-
 " ry beyond other Men, that is, to Consecrate
 " his very Heart and Mind to Lift up his
 " Thoughts to God. And thus does God, in
 " an Hidden Way, give Life and Succour to
 " his Heart, and Commit his very self to it.
 " For when a Man Surrenders up his Secrets,
 " that is, his Mind and Thoughts to God, be-
 " ing neither Taken up, nor Distracted else-
 " where, but doing perfect Violence to himself,

* The running Text in the Manuscript goes on here as in all the Printed Copies. But the Margin directs us to Borrow two Whole *Octavo* Pages out of the Next Homily, and insert them here, which seems to Restore that Sense to Both the Homilies, that before was Notoriously wanting,

“ then

“ then doth the Lord vouchsafe to make him
 “ Partake of Myſteries in greater Holineſs and
 “ Purity, and give Himſelf the Heavenly Food,
 “ and the Spiritual Drink.

“ Juſt as we may ſuppoſe of a Man that has
 “ conſiderable Subſtance, and both Servants and
 “ Children ; He has one ſort of Food for Ser-
 “ vants, and quite and clean another which he
 “ gives to his own Children that are Born of* his
 “ Seed : Becauſe the Children are the Father’s
 “ Heirs, and Eat with Him, being made like
 “ to their Father. Thus alſo Chriſt the True
 “ Lord Created all things himſelf, and Nouriſh-
 “ eth the Wicked and Unthankful. But the
 “ Children which he hath Begotten of his own
 “ Seed, and to whom he hath Imparted of his
 “ Grace, in whom the Lord is ^f Form’d. He
 “ maintains them in a peculiar kind of Refresh-
 “ ment and Diet, both Meat and Drink, beyond
 “ other Men ; and Gives Himſelf to them that
 “ Converſe with their ^g Father [† Jeſus] as the
 “ Lord ^h Speaks, *He that Eateth my Fleſh, and*
 “ *Drinketh my Blood, Abideth in Me, and I in*
 “ *Him, and he ſhall not ſee Death.* For they
 “ that obtain the True Inheritance, are Sons Be-
 “ gotten of the Heavenly Father, and Live in
 “ the Houſe of their Father, as the Lord ⁱ ſaith,
 “ *The Servant abideth not in the Houſe, but the*
 “ *Son abideth for ever.*

“ If therefore we alſo are Deſirous to be Born
 “ of the Heavenly Father ; then ought we to
 “ Do Something beyond the reſt of Mankind,
 “ Signalize our ſelves by Diligence, by Strug-
 “ gling, by Zeal, by Love, by a good Conver-
 “ ſation, by continuing in Faith and Fear, as

* The Manuſcript here inserts *αὐτῶν*.

† The Manuſcript here inserts *ἐν αὐτῷ*.

“ willing

- “ willing to Attain to those good things, and to
 “ Inherit God. *For the Lord* [* faith he] *is the*
 * Pſal. xvi. “ *k Portion of mine Inheritance, and of my Cup.*
 5. “ And thus the Lord, Beholding a good Purpoſe,
 “ and Patience, Performs his Mercy, and will
 “ † Cleanſe us by his Heavenly * Word”] from
 † James iii. the Filth of Sin, and from that everlaſting^l Fire
 6. which is within us. This makes you Worthy of
 — v. 3. the Kingdom. Glory be to his Tender Mercy,
 Hoſea vii. and to the Good Pleaſure which hath been
 4, 6. shewn, of the Father, and of the Son, and of
 m Tit. iii. m the Holy Ghoſt. *Amen.*
 4.

* The Manuſcript here in the Margin inſerts φησὶ:


† For καθαρίται: here read καθαρίται.

* Here endeth the Paſſage, which is transferr'd from the next Homily into This. But the Manuſcript leaves out the Words εἶναι θεῶ φυλάττειν ἑαυτὸν, and then goes on, ἀπὸ τῶ ῥύπα τῆ ἀμαρτίας, &c.



HOMILY XIV.

They that give up their Thoughts and Mind to God, do it in Hope that the Eyes of their Heart may be Enlightened, and God thinks them Worthy of Mysteries in the highest Degree of Holiness and Purity, and Imparts to them of his Grace. And what we, who are Desirous of attaining the Heavenly Good Things, ought to Do. At last the Apostles and Prophets are Compar'd to the Sun-Beams that enter in thro' a Window. The Homily also Instructs us what is the Earth of Satan, and what that of Angels; and that they are Both of them Impalpable and Invisible.

 L L the Works in the World that fall under our View, are done in Hope that Men may Partake of their Labours. And were it not for the Full Assurance of Enjoying their Labours, there would be No Manner of Progress made. For even the Husbandman sows his Seed in Hope of the Fruits, and by Vertue of this Expectation does he undergo his great Fatigues. *Let him,* ^a saith the Scripture, ¹ *1 Cor. ix.* *that Ploweth, Plow in Hope.* And he that taketh a Wife, doth it in Hope of having Heirs. The Merchant also Commiteth himself to the Sea and Apparent Death for the sake of Gain. Thus also in the Business of the Kingdom of Heaven; in Hopes of having the Eyes of his Heart Enlightened, does a Man Resign himself up, Withdrawing from the things of this Life, and Attend
P purely

purely upon Prayer and Supplication, in Expectation of the Lord, when he will come and Manifest himself to him, and Cleanse him from the Sin that Dwells within him.

Nor yet doth he Confide in his Pains and Conduct, till he Obtains the things he Hopes for, till the Lord shall Come and Dwell within him, with the Full Sensation and Influence of the Spirit. And when once he shall ^b Taste of the Goodness of the Lord, and be Delighted with the Fruits of the ^c Spirit, and the ^d Veil of Darkness shall be Remov'd, and the Light of Christ shall ^e Shine out, and Exert it self in Joy beyond Expression; then is he perfectly Satisfied, as having the Lord with him in the Exceeding great Love of a Father, just as the Merchant, in the instance above, Rejoices for having Gain'd what he Expected. But (before) he is in great Anxiety and Fear of Robbers and ^f Wicked Spirits, lest thro' any Remissness he should lose his Labour, till such time as he shall be thought worthy of the Kingdom of Heaven, in the *Jerusalem which is Above*.

Let us then our selves also Entreat God that He would Uncloath us of the *Old Man*, and Put on us the Heavenly Christ, from this present Moment, that being Fill'd with Gladness, and thus Conducted by Himself, we may Live in great Tranquillity for the future. For saith the Lord, willing to Fill us with the Taste of his Kingdom, ^g *Without Me ye can do Nothing*. He knew moreover, how to Enlighten Many by means of the Apostles. For being themselves Creatures, they brought up their Fellow* Servants; by their good

* What follows for two whole *Octavo* Pages together, being already Transferr'd to the Foregoing Homily, is here accordingly Left out. So that the Sense here also Runs plain and in a Thread. Nor need we any Alteration in the *Greek Text*,
bating

good Conversation and Doctrine they Reviv'd and Rais'd up the * Minds of Persons that before were ^h Dead and Corrupt. For one Creature ^h Eph.ii. 1; Nourisheth and Quickeneth another. As the Clouds, for Instance, which are but Creatures, do by the Seed of Corn and Wheat. The Rain also, and the Sun, Quicken what they are ⁱ Com- ¹ Compar' Deuteron. xxxviii. 8

manded to. ¹ Compar' Deuteron. xxxviii. 8
And as it is the Light that entreth in at a Window, but the Sun himself that Darts his Beams thro' the whole Earth: So were the Prophets the ^k Lights of their own House, even of ⁶ ^{3, 4. II. v.} ⁶ ² Pet. i. 19. ¹ Psal. xix. 4. ¹ Parts of the World.

There is therefore the Earth, in which four-footed Creatures dwell. And there is an Earth in the † very Air, wherein the Birds do Roam and Live. And should these incline to Stand down, or Walk upon the Earth (strictly so call'd) they are sure of Fowlers that take them. And there is the Earth of Fishes, the Water of the Sea. And in the very place where every thing was Born, both Earth and Air, there too it has its Being, and Nourishment, and Rest. Thus also is there a *Satanic* Earth, and Country, in which the Powers of Darknes, and the Spirits of Wickedness, do Live, and Range, and take up their Rest. And there is yet a Luminous Earth of the God-head, where the ^m Camps of Angels and Holy ^m Compare Psa. xxxiv. 7. Heb. xii. 22, 23. Rev. xiv. 1. Spirits move up and down and are in perfect Rest. And neither can the Dark Earth be Seen

bating a very Small one, which the Manuscript Authorizes, viz. for ἀναζωοποιῶν Read ἀνεζωοποιῶν, and for ἀνεγείρων Read ἀνέγειρον

* The Latin Versions render *νοῦμα* thus.
† See the Introduction, concerning these different Kinds of Earth.

by the Eyes of this Body, or be Felt at all. Neither is the Lightsome Earth of the Divine Being at all to be Felt, or Seen by the Eyes of the Flesh. But as to them that are Spiritual, both the *Satanic* Earth of Darknes, and that Lightsome one of the Godhead, stand Open to the Eye of their Heart.

But as the Report of those Without * informs us, there are Fiery Mountains, where Fire actually is, and Living Creatures exactly like to Sheep. To be short, those that Hunt them, make themselves Iron Wheels, Fling out their Hooks, and Cast them into the Fire; because those Creatures having Nothing but Fire to Feed upon, and Fire for their Drink, Refreshment, Growth, and Life, the Fire is to them instead of every thing. And if you bring them into another † Climate, they Die: And when their Cloaths are at any time Soule, they Wash them not in Water, but in Fire, and so they are much Cleaner and Whiter. Thus Christians in like manner have that Heavenly Fire for their Food: That is to them their Refreshment. It is That that Cleanseth, and Washeth, and Sanctifieth their Heart. That gives them Growth. That is their very Air and Life. But if they come out thence, they are presently Destroy'd by Wicked Spirits; as in the former Instance those Creatures Die, when they Stir out of the Fire; as Fish out of the Water; and as Four-footed Beasts that are thrown into the Sea, are Stifled; as Birds that venturing down upon the Earth, are Taken by Fowlers: So also that Soul which continueth not in that Earth, is Choak'd up and Dies. And if it have not that Divine Fire for its Meat, and Drink, and Raiment, for the Purification of the

* See the *Introduction*.

† *Gr. Air.*

Heart, and Sanctification of the Soul; it is directly Seiz'd by Wicked Spirits, and Destroy'd. But let us [* studiously] enquire, whether we have been ⁿ Sown into that Invisible Land, and have ⁿ Hosesa 4. been Ingrafted into the ^o Heavenly Vine. Glory ^{23.} be to his Mercies. Amen. ^o John xv. 1. Rom. xi. 23.



HOMILY XV.

This Homily Teaches us at large, how the Soul ought to Demean her self in Holiness, and Chastity, and Purity, towards her Bridegroom Jesus Christ, the Saviour of the World. It contains withal some Questions Full of Great Instruction, viz. Whether (for Instance) in the Resurrection All the Members are Rais'd? And a great many others concerning Evil, and Grace, and Free-Will, and the Dignity of Humane Nature.

AS a Person (suppose) that is exceeding Rich, indeed a Glorious Prince, should take a Liking to a poor Woman, that has Nothing besides her Person, and should become a direct Lover, and desire to have her brought Home to Him for his Spouse and Domestic Companion, and she should ever after shew all manner of Good Will to this Husband,

* The Manuscript and Paris Edition omit *σ.ω. π.ε.δ.γ.*

and Retain a constant Love for Him: Lo! that very Poor and Indigent Woman, that had just Nothing at all, has Full Command of All her Husband is worth. But if in any one Instance she Transgresses the Bounds of Decency and Duty, and Demears her self very Unsuitably in this her Husband's House, then is she turn'd out of Doors with Disgrace and Reproach, laying both her Hands upon her Head, as *Moses* also intimates in the Law, of the Woman that is Disorderly and Unprofitable to her Husband. And she too for the future is full of Sorrow and Grief in the highest degree, Reflecting with her self from how Great Wealth she is Fallen, and what Glory she has Lost, as being Stript of All her Honour merely thro' her Foolishness. Thus also the Soul, which Christ the Heavenly Bridegroom shall Espouse to himself, in order to his ^a Mystical and Divine Communion, should she once Taste of the Heavenly ^b Riches, with great Industry and Ingenuous Inclinations ought she to Please Christ her Lover, and to ^c *make full Proof of that Ministration* of the Spirit she is Intrusted with, with all Decent and Suitable Behaviour, by Pleasing God in all things, and not ^d *Grieving the Spirit* in any one Particular, but Maintaining an Handsome Regard and Affection for Him, out of a Sense of Duty, and carrying her self in the House of this Heavenly Spouse with a Fair Deportment, with an entire Grateful sense of the Grace Bestow'd upon her. Lo! such a Soul is actually Invested with the Full Command of All her Lord's Goods, and her Body becomes the very Glorious Tabernacle of His Godhead. But if she make any Failure, and in her Ministration do any thing Improper, and not the things that are Pleasing to Him, and is not Perfectly observant of his Will, nor Co-operate with that Grace

^a 1 Joh. i. 3.^b Rom. ii. 4.^c 2 Tim. iv. 5.^d Eph. iv. 30.

of the Spirit which is Present with her, then with Reproach and Disgrace is the Disrob'd of All her Honour, and is Banish'd from Life as become Useless, and no way proper for the Communion of the Heavenly King. And after that there commences an Universal Grief, and Sorrow, and Lamentation over that Soul among All the Saints and Intellectual Spirits: Angels, Powers, Apostles, Prophets, and Martyrs Mourn for her.

For as ^e *there is Joy in Heaven*, as the Lord ^f Luke xv. hath said, *over one Sinner that Repenteth*: So is ^{7.} there great Grief and Mourning in Heaven over one Soul that Falls from Eternal Life. And as on Earth, when any Wealthy Person Dies, he is Attended out of the World with Mournful Songs, Lamentations, and Wailing by his own Brethren, and * Kindred, and Friends, and Acquaintance: So over that Soul also do All the Saints mourn with Lamentations and † Funeral Songs. For this is what the Scripture elsewhere hints at in these Words, ^f *The Pine * is Fallen,* ^f Zech. xi. *Mourn ye Cedars.* For as the People of *Israel*, when they seem'd to Please the Lord, tho' they did not Please Him neither in such a manner as they ought, ^g had *the Pillar of the Cloud* Over-shadowing them, and a ^g *Pillar of Fire* to give ^g Ex. xiii. *them Light*; Saw the ^h Sea Divided before their ^{21, 22.} Face, and clear ^h Water out of the Rock. But ^{xiv. 19,} ^{20.} ^h — Ver. ^{21, 22.} ⁱ Ch. xvii. ^{6.}

* The Printed Copies read *προς συνεναντι*, the Manuscript *προς γενων*. But to leave out *προς* is Better at least.

† *Μελωδιαν*

* In the Original and Septuagint it is, *Howl Fir-Tree, for the Cedar is Fallen*. The Cedar signifies *the Righteous*, Psal. xcii. 12. As our Author Cites the Words, the Cedars are the *Saints in Glory*, or the *Unassuming Angels*. In the Common Reading it signifies the *Relapsed*, or the *Apostate Members of the Church*, Isa. ii. 13.

after their Mind and Purpose was Turn'd away
 * Num. xxi. from God, then he gave them up to the ^k Ser-
 pents, and to their ^l Enemies, they were Led in-
 to Sore Captivities, and were Prov'd with Bit-
 ter Bondage. The very same in all Respects hap-
 pens to our Souls. But this the Spirit Mytically
 shewing by the Prophet *Ezekiel*, said of such a
 Soul, as of * *Jerusalem*, † *I found thee*, saith he,
Naked in the Wilderness, and I Wash'd thee from
the Water of thy Uncleanneſs, and I put Raiment on
thee, and I put Bracelets upon thine Hands, and
Chains about thy Neck, and Earrings in thine Ears,
and thou becameſt a Name to me among the Na-
tions. Fine Flour, and Oyl, and Honey didſt thou
Eat, and at last didſt Forget all my Benefits, and
thou wenteſt after thy Lovers, and haſt ſpawfully
Committed Fornication.

Thus alſo doth the Spirit word his Admoni-
 tions to the Soul that knoweth Godly Grace ;
 which after it has been Cleans'd from its former
 Sins, and Deck'd with the † Ornaments of the
 Holy Spirit, and made Partaker of the Divine
 and Heavenly Food ; but its Behaviour not ſuffi-
 ciently answering that uncommon ſhare of Know-
 ledge it Enjoys, nor preſerve in proportion that
 Tender Regard and Love for Chriſt the Heav-
 enly Bridegroom as it ought, is therefore Caſt off
 and Thruſt out from the Life, which before it
 was Partaker of. For Satan can ſtill get up and
 Raiſe himſelf upon an Advantage even † againſt
 thoſe that have Attain'd thus far. And againſt
 them that have † Known God in his † Grace and
 † Power, does Sin yet make Head and Endeavour
 to Break their Ranks.

* The Manuſcript, inſtead of *Jerusalem*, reads *Sion*.

† The French, Folio, and *Deſſy* Editions read *ſer*, but the
 Manuſcript, and the *Deſſy* Edition *ſer*.

We must therefore Strive, and with the utmost Prudence take due Care that we also *Work out our Salvation with Fear and Trembling.* ^{Phil. ii. 12.} Whosoever therefore you are, that have been made Partakers of the Spirit of Christ, Look upon your selves in no case whatever, whether Small, or Great, to be above Advice; Neither do any Despite to the Spirit of Grace, that you may never be Excluded from the Life, which you have been made to Partake of.

But I will Repeat this under a different Character. As a Servant that is taken into a Palace, to take care suppose of the Plate in daily use, takes of the King's Goods, for he brings Nothing with him, and serves the King in the Royal Plate; yet has he need of great Prudence and Judgment, that he may be guilty of No Mistakes in Waiting, by Confounding Dishes, and Setting down one upon the Sovereign's Table instead of another, but Place both the First and Last Course in the Exact Order. But if thro' Ignorance and Want of Judgment he serves not the King in nice Order, it is as much as his Place and Life are worth. Thus also the Soul that Ministers to God in Grace and the Spirit, stands in need of no small Discretion and Knowledge, that it be not Mistaken about the Vessels of God, or in the Service of the Spirit, as not having its own Will Harmonizing with Grace. For it is sometimes known, that in the Ministration of the Spirit, which is perform'd after an hidden manner by the Inner Man, a Soul shall Serve the Lord with Vessels of its own, that is, with its own Spirit. But without His Vessels, that is, without Grace, it is Impossible for any one to Serve God; I mean, to Perform the Will of

* The Manuscript here adds *et regnum.*

God Acceptably in all Respects. And when a Man has even Receiv'd Grace, even then is there Need of much Understanding and Discernment (which too themselves are the 9 Gifts of God, which He bestows upon the Soul that Seeks them of Him) that he may Minister Acceptably to Him in the Spirit which he Receives, and in no one Instance be [*Surpriz'd] by Sin, and Supplanted thro' Ignorance, Rashness, or Neglect, having Turn'd aside, and Perform'd the Lord's Will in any other manner than what is Fitting; since Punishment, and Death, and Sorrow are sure to be the Consequence to such a Soul, which the Divine ^r Apostle also mentions,

James i. 5. *Left that by any means when I have Preached to others, I my self should be a Cast-away.* You see what Apprehension he was in, tho' an Apostle of God.

1 Cor. ix. 27. *Left that by any means when I have Preached to others, I my self should be a Cast-away.* You see what Apprehension he was in, tho' an Apostle of God.

Let us therefore Beg of God, that We, as many of us as have been Partakers of his Grace, may Minister Acceptably in the Service of the Spirit, according to his Will, and not live together with Thoughts of mutual Contempt for each other: That thus having our Conversation so as to be Accepted of Him, and Serving him according to his Will with a Spiritual Service, we may Inherit Eternal Life.

A Man is *Compass'd with Infirmary*, and yet happens to have some Members of his Body perfectly Sound, the Eye perhaps for Sight, or any other Member, but all the rest are Sensibly Decay'd. So also is it in the Spiritual State. It is very likely that a Man may have three Members of the Spirit Sound, but he is not therefore Per-

* The Printed Copies read *εστειν*, *Seiz'd*, or *Held fast*; but the Manuscript *ελαττειν*, *Surpriz'd*, which seems to Suit best with the Author's Intention.

fect. You see what different Measures and Degrees there are of the Spirit, and how Sin does by Piece-meal both Grow and Decrease, and not all at once. The Whole Providence and Dispensation of the Lord, both the Rising of the Sun, and All the Creatures, were All made for the sake of the Kingdom, which the Elect are to Inherit, that it may be a Kingdom made up of Peace and Concord.

Christians therefore ought to *Strive for the Mastery* in all things, and never pass a Judgment upon any one, not even a Common Prostitute, nor Notorious Sinners, or the Disorderly; but to look upon all Mankind with a Simplicity of Intention, and an Eye of Purity, that it may become Natural to a Man, and Riveted into him, to set No man at Nought, neither to Condemn, or Abhor any one, nor even to make a Difference between the Persons of Men. Should you see a Man with but One Eye, don't you except against him in your Heart, but pay the very same Regard to him as if he had no Blemish at all. Look upon a Man that is Maim'd in his Hand, as if he was not *Maim'd; upon the Lame, as if he went Upright; and upon the Paralytic, as if he were in perfect Health. For this is true Purity of Heart, when you behold the Sinful, or Infirm, to Sympathize with them, and shew Mercy towards them. For it so falls out, that even the Saints of the Lord Sit down in the Watch-Towers, and view the [† *Error and*]^r Deceit of the World, and they do after the Inward man Speak with God, but in the Out-

^r Compare Hab. ii. 1. with Eccl. xxxvii. 14.

* The Manuscript reads *καλλώμρον*.

† The Manuscript here inserts *πλάνη κ*.

ward do they Appear to * *Mankind* but as Spectators of what passēs in the World.

The Men of the World therefore derive one kind of Influence from the Spirit of Error, to Relish the things of the Earth. But Christians have quite a different Inclination, and a Mind as different; they belong to another World, and another City. For the Spirit of God holds

1 John i. f Communion with their Souls, and they t Tread
3. down the Adversary *under their Feet*. For it is

Psal. xci. v written, *The Last Enemy that is Destroyed is*

13. 1 Cor. xv. Death. For they that Worship God are Lords
26. of All. But then again, they that are Sluggish in

Faith, and the downright Sinners, are the Slaves of * All; and the *Fire Burns* them, and the

u Compare Ecclef. vi. 21. with Luke xx. 17, 18. w Heb. iv. 12. *Stone*, and the w *Sword* Slay them, and in the
upshot of All shall the Devils have the Domi-
nion over them.

Quest. *In the Resurrection shall All the Mem-
bers Rise?*

12. *Ans^w*. With God All things are Easie, and He has so Promis'd. But to the Weakness and

x Acts xvii. 18. Reasoning of Man does this appear as a thing
† Impossible. For as God taking from the y Dust

y Gen. ii. 7. and the Earth, Erected as it were another kind of Nature, Not resembling the Earth at all, and Dif-

* Instead of *ὁ καλμοῖς*, as in the Printed Copies, the Manuscript reads *ἀνθρώποις*.

* The Manuscript *ὄλων*; for reads *ὄλων*.

† It is very well known, that in Fact Persons of the very First Character for Sense and Wisdom among the Heathens, have not only pronounc'd the *Resurrection* a thing Impossible even for Divine Power to Effect, but concluded that the Body in Reality was no True Part of Man, but only the Prison of Laps'd Souls. And when once some subtle Disputants had perplex'd the *Ægyptian* Recluses with their Objections against this Article of Faith, which none of them could Solve, our Author was Forc'd to put an End to the Contest by Raising one actu- ally from the Dead. See the *Introduction*. p. 14

tinguish'd

tinguish'd it into several Sorts, such as Hair, and Skin, and Bones, and Nerves. And in the same manner as the Needle thrown into the Fire, Alters its Colour quite, and is Chang'd into Fire; (the Nature indeed of the Iron is not taken away, but Retains its former Consistency:) So also in the Resurrection, the Members are Rais'd entire, neither does the *Hair Perish*, as it is ^z written. And they have All the Appearance of Light; they are Drench'd in Light and ^a Fire, and Chang'd indeed sufficiently, but not so taken to pieces, as some maintain, and so perfectly become Fire, that there should be no Remains of their Proper Nature. For *Peter* is *Peter* still, and *Paul* *Paul*, and *Philip* as much *Philip* as ever. Every one remains in his Proper Nature and Person Fill'd with the Spirit.

^z Compare Mat. x. 30. with Luke xxi. 18.
^a Mark ix. 49.

But if you say, that Nature is quite dissolv'd, that *Peter* and *Paul* are no more, but that Altogether and Every where is God; and that neither they that are gone into Hell are Sensible of their * Punishment, nor they that are entred into the Kingdom of the * Benefit: As if we should suppose a Garden that had Fruit-Trees of all Kinds, and there was the Pear, or the Apple, and the Vine, bearing both Fruit and Leaves, but it should so fall out that the Garden, and all the Trees and Leaves should be Chang'd, and Turn'd into a different Nature, and whatever they were before, they have now one common

* This is plainly an Objection, which is Answer'd, if at all, but something Abruptly (for want, I suspect, of some more Antient Copy.) But it may be Softned perhaps by saying, that at the Resurrection the Misery of the Damn'd, and the Happiness of the Blessed will both be such, that by a Common and Universal Sympathy, Persons shall not be sensible of their own particular Lot or Portion, as Divided from that of the Community. But this perhaps may seem too Loose and Wide to signify very Much at the Best.

Appearance of Light: Even Thus are Men Chang'd in the Resurrection, and their Members are Holy, and in the Form of Light.

The Men of God ought therefore to Prepare themselves for the Battle and the Fight. And as the Brave Youth that Endures the Scuffle and the Blows that are laid thick upon him, and Returns them every one: So ought Christians also to Bear Afflictions, both those ^b from Without, and the ^b Interiour Wars; that however Beaten, they may thro' Patience come off with Victory. For the Beaten Track of Christianity is exactly Thus. For wherever the Holy Spirit is, there presently follows [as a * Shadow to it] Persecution and a Fight. You see the Prophets, how they were Persecuted by their Kindred from first to last; when yet the Holy Spirit Operated in them. ^c Compare Ecclef. ii. 1. with Mat. iii. 17. ^{iv. 1.} You see how the Lord, who is *the^d Way and the^d Truth*, was Persecuted, not by a Foreign Nation, but by his Own, by his own Peculiar Tribe in *Israel* [*Judah*] was He Persecuted and Crucified. And in like manner the Apostles. For from the time of the Cross, the Spirit of Comfort † Descended, and came upon Christians. No *Jews* ever after Suffer'd Persecution, nor were there any but *Christian* Martyrs. Wherefore Christians *ought not to^e think it Strange*. But there is an absolute Necessity for it, that the Truth should Suffer Persecution.

^{1 Pet. iv. 12.}

Quest. *Some maintain, that Sin enters from Without; and that Man, if he pleases, Admits it not, but Rejects it.*

* The *Paris* Edition omits these Words $\delta\iota\omicron\nu\ \sigma\upsilon\lambda\lambda\omicron\iota$. But since both the Manuscripts and all the other Printed Copies have it, I thought it Best to Retain them.

† The Printed Copies, and the running Text of the Manuscript read $\mu\epsilon\tau\tilde{\eta}\lambda\theta\epsilon$, but the Margin of the Manuscript $\epsilon\alpha\tau\tilde{\eta}\lambda\theta\epsilon$.

Answer.

Answ. As the Serpent that spoke to *Eve* Outwardly, by her Ready Observance gain'd Admission Within; so even now, by the Compliance of Man, is Sin Introduc'd, tho' Foreign to him. For Sin has Full Commission and Liberty to Enter the Heart. For neither are the Thoughts from Without, but from the Heart Within. For saith the Apostle, ^f *I will that Men Pray without Wrath and Wicked Reasonings.* For the ^g *Thoughts,* according to the Gospel, *proceed out of the Heart.* Get thee then to Prayer, and Examine well thy Heart and Mind, and be thou Desirous to Send up thy Prayer to God Pure, and Watch *Narrowly, if there be nothing to Hamper it, whether thy Prayer be Pure, whether thy Mind be Perfectly Intent upon the Lord, as that of the Husbandman ^h upon his Husbandry, and that of a ^h Married Man upon his Wife, and the Merchant upon his Merchandize; Whether thou Bend thy Knees in Prayer, and Others do not ⁱ Snatch away thy Thoughts.

^f 1 Tim. ii. 8.
^g Mat. xv. 19.
^h Luk. xiv. 18—20.
ⁱ Matt. xiii. 19.

But say you, the Lord is Come, and by his Cross hath Condemn'd Sin, and it is now Within no longer. But yet as a Soldier that has put up his Chariot in any one's House, has Power at Will to Come In and Out at that House: so even Sin has still the Liberty of Reasoning in thy Heart. For it is written, ^k *Satan entred into the Heart of Judas.* But if you stand in it, that by the Coming of Christ, Sin was Condemn'd, and that what is Evil after Baptism has no farther Pasture to Supply it with Reasoning in the Heart: Are you ignorant (let me ask you) how Many from the Coming of our Lord to this very time have been Baptiz'd, and yet at times been Troubled with Wicked Thoughts? Or have not some of them

^k Lu. xxii. 3.

* The Manuscript indeed and Paris Copy omit ἐξαιρέτως.

Turn'd aside to Vain-Glory, or Fornication, or Gluttony? But are all the Men of the World, that are within the Pale of the Church, of a Heart Pure and Blameless? Or do we find that after Baptism many Sins are Committed, and that actually Many do Sin? The Thief therefore, even after Baptism, meets with Encouragement to Break into and do what he pleases. For it is written,¹ *Thou shalt Love the Lord thy God with all thy Heart.* But thou say'st, I do Love Him, and I have the Holy Spirit. Have you Him then, pray, fresh in your Mind? and have you a Love in good Earnest, and a Burning Desire after the Lord? And does This hold you Night and Day? For if you really have a Love like This, then are You Pure. But if you have it not, be you still Enquiring on, whenever any thing of Earthly matters, or Base wicked Thoughts comes in your way, whether your Inclinations do not Lean towards it, but that your Soul is ever forcibly Drawn to the Love and Desire of God. For the Thoughts of the World Drag the Mind down to Earthly and Corruptible things, and Suffer it not to Love God, or Keep the Lord in Memory. And often again an Illiterate Person goes to Prayer, and Bends his Knee, and his Mind enters into Rest, and in proportion as he Digs and goes Deeper, the Wall of Sin that stands in his Way is Broken down, and he is Admitted to Vision and Wisdom, where *the Mighty, and the Wise, and the Men of Eloquence,* are not able to Comprehend or Know the Sublimated State of his Mind, because he is wholly taken up with Divine Mysteries. For so too he that is Unskill'd in Pearls, knows not how to Rate them, for want of Experience in them. Wherefore Christians also have their Aversion for the Glittering things of the Earth, and *Count them*

¹ Deut. vi.

5.

^m John vi.

44.

ⁿ 1 Cor. i.

26.

^o 1 Cor. ii.

14.

^p Phil. iii.

3.

them

them but as *Dung* in Comparison of the Majesty whose Influence they feel within them.

Quest. *Can a Man Fall that has the Gift of Grace?*

Ans^w. If he grow Careless, he certainly Falls. For his Enemies are ² never Idle, or Backward ¹ Pct. v. 8. in the War. How much more then ought you never to Desist from Seeking after God? For the Damage which you Sustain by your Neglect is exceeding Great, tho' you may Seem to be Even Approv'd in the Mystry of Grace.

Quest. *Does Grace continue after a Man has Fall'n?*

Ans^w. God is desirous to Bring Man back again to Life, and Exhorts him to Return again to Weeping and Repentance. But if it even continues, it is again to [*make * thee a more secure Labourer*] by Repenting of those things in which † you have formerly Transgress'd.

Quest. *Are the Perfect liable to Affliction or War, or are they Entirely Free from Care?*

Ans^w. An Enemy never Respites any from the War. And Satan is perfectly void of Mercy, and a downright Hater of Mankind. Wherefore neither is he Backward to Set upon any Man whatever, but he does not appear however to Attack all in the same Measure and Degree. For even the Head Officers and Lieutenants pay their respective Tributes to the Sovereign. But He himself trusting to his Wealth, and to his Gold, and to his Sil-

* In the Manuscript these Words *προσκαύσαι κ' μετανοησαι τὸν ἀνθρώπον* are Blotted out by a Hand something different, and instead of them are these inserted, *νικ. σε ποιῆσαι ἀτρελέσεσθαι ἐργατην.*

† The Manuscript reads *ἐπλημμέλητας.*

ver, Levies Contributions, as it were out of his Superfluities, and thinks it No Injury. For as he that giveth Alms, never thinks it any Loss to him: So *Satan* also looks upon all this as a kind of Overplus. But there is a poor Man, that is even destitute of daily Food, this Man is Beaten and Tormented, as not able to Answer the Demands made upon him. There is also one that is hard Press'd and Tormented, but yet does not die neither. And there is another, that even for a single Expression is order'd to lose his Head, and Dies. So among Christians also are there Some that are Warr'd upon with Vigour, and Distress'd by Sin. And yet they are Hardned to the War, and grow Wise, despising the Adverse Power; nor have they on this side any Danger, because they are past Falling, and Secur'd of their Salvation, as having been often Exercis'd in the War of Sin, and gain'd Ample Experience. Having withal God with them, they are under his Guidance, and are at Rest.

But others that have never yet been Exercis'd, if they Fall but into One Affliction, and a warlike Commotion once begins, they immediately Fall into Ruin and Perdition. As they that are Travelling to a City, with Intention to Visit their intimate Friends and Acquaintance, tho' they shou'd meet with several in the Places of Concourse, yet are they not Stop'd by them. For their Design is to meet their Friends. And when they knock at the Door without and Call, their Beloved open to them with Joy. But if they lose their Time in every public Place, and are Impos'd upon, or Detain'd by those they meet, the Door is shut, and no Man Opens to them. Thus also they that are Sollicitous to

^a Cant. ii. 9. come to Our Lord Christ the True ^a Beloved, ought to Despise and Overlook all others.

And after the same manner that they do, that come into the Palace to the King, be they Lieutenants or Head Officers, they are under no small Apprehension, how to make their Answers, and that in the Defence they make for themselves they may be guilty of no Mistakes, for fear of a Reprimand and Animadversion. But the Rustics and common People that never had a Sight of their Ruler, Live without any Concern at all. So is it with this Sublunary World, being All from the Crown'd Head to the meanest Subject, unacquainted with the Glory of Christ, their Concern is Confin'd to the Things of this Life; nor is there a Man among them all, that in hast will Call to Mind the Day of Judgment.

But they that by Meditation come before the Judgment Seat of Christ, where his Throne is, and are continually in his Presence, they are under a Constant Fear and Trembling, not to Swerve in any thing from his Holy Commandments.

And as the Rich Men of the Earth when they have brought home great Stores of its Fruits into their Granaries, have more work again Day after Day, how to Improve their Stocks, and not to be Behind hand. But if they shall Trust to that Wealth they have already in their Store-houses, and take no farther Care to Add a new, but live upon what they have already got, they quickly sink into Want and Poverty. Whence it is plain they ought to take true Pains in taking account, and bringing still in what they have, that they may not Run behind-hand. Thus is it in the Business of Christianity, that a Man shall Taste of the Grace of God. For *Taste*,
^b faith he, *and see that the Lord is Good.* ^b P. xxxiv.

Now this Tasting is the very Vertue of the Spirit exerting its Influence in the Full Assurance
 Q 2 8.

rance of Faith, which ministreth in the Heart.
 For as many as are *the Children of Light*, and of
^e 2 Cor. iii. the ^c *Ministration of the New Covenant in the*
 9. *Holy Spirit*, these Learn Nothing from ^d Men.
^d Compare For they are Taught of God. For Grace it self
 If. liiv. 13. writes in their Hearts the Laws of the Spirit.
 Jer. xxxi. Wherefore they ought not to place their Entire
 34. Confidence upon the Scriptures * only which are
 John vi. *written with Ink*; the Grace of God does more-
 45. over write the Laws of the Spirit, and the Hea-
 1 Thes. iv. venly Mysteries upon the Tables of the Heart al-
 9. so. For the Heart Governs and Reigns Supreme
 over the whole Machine of the Body. And
 when Grace has once got the Pastures of the
 Heart into its Hands, it is Absolute over all the
 Members, and the very Thoughts. For There
 is the Mind and all the Thoughts of the Soul,
 and its Expectation. Wherefore Grace also pas-
 ses thro' all the Members of the Body.

Thus again as many as are the Children of
 Darknes, Sin Reigns over their Hearts, and Pe-
^e Matt. xv. netrates into all the Members; (*for e out of the*
 19. *Heart proceed Evil Thoughts*) and being thus Dif-
 fus'd throughout it Darkens the Man. But they
 that Deny Sin to be Bred up and Grown toge-
 ther with the Man, will make No Provision for
 the Morrow, nor be Troubled with Concupif-
 cence. For for a certain Period the Evil Princi-
 ple has ceas'd to Cause any Disturbance within
 them by any Suggestion of Concupifcence, so
 that a Man dare even Aver upon his Oath, that
 he has no such Affection stirring within him.
^f 1 Cor. vii. But yet in a very little Time is he even ^f *Burnt*
 2. up with Concupifcence, infomuch that he is
 found over and above to be Perjur'd in Averring
 so. For as Water passeth thro' a Pipe, so does

* See *Tho. à Kempis*. Book III. Chap. II.

Sin as Freely thro' the Hearts, and the Thoughts. But whoever Deny this, they are Substantially Confuted and Impos'd upon by that very Sin, which [is * unwilling to] Triumph over them. For the Evil in us is very Industrious to lie hid, and be quite conceal'd in the Mind of Man.

If any Man therefore Loveth God, he also infuses ^g his own Love into him. And being ^h once generously Confided in, he ^h Superadds the Heavenly Faith to him, and there becomes of Both a Double Man. As † many therefore of your Members as you offer ⁱ up to God, He also intermingles of his own Something like them, that you may Perform every thing in Purity, both Loving and Praying to Him. For Man is of Great Value. Consider how Great the Heavens, and the Earth, the Sun and the Moon are, and yet it pleas'd not the Lord to take up his Rest in them, but in ^k Man only. The Excellency of Man therefore far exceeds all the Creatures. Perhaps I shall venture to Affirm that he is above All not only the Visible ^l Creation, but even the ^m Invisible also, meaning the very * Spirits that ⁿ Minister in the Divine Presence. For it was not of *Michael* or *Gabriel* the Archangels that he said, *Let us make ^o them after our Image and Likeness*: But of the Intellectual Substance of Man, I mean his Immortal Soul. For it is also written, that *the Encampments of ^p Angels are round about them that Fear him*. But the Creatures which are Visible are Tied up by an Unalterable kind of Nature. Heaven was ap-

^g Rom. v. 5.
^h Rom. i. 17.

ⁱ Rom. xii. 1.

^k Prov. viii. 31.
Job xviii. 20—22.
Ecc. xxiv. 3—8.

^l Pl. viii. Gen. i. m Col. i. 16.

ⁿ Luke i. 19.
^o Gen. i. 26.
^p Pl. xxxiv. 7.

* The printed Copies read *μαλλήσις*, but the Manuscript *μη θελήσις*. The Reason follows, *ετι*.

† The Manuscript instead of *ὅπως* reads *ὅσα*.

* Concerning this Superiority of Man above the Angelic Orders, see the Introduction. Object. II. p. 39

pointed for good and all, the Sun, the Moon, the Earth: But the Lord took no Pleasure in them. But neither are they capable of being Chang'd from what they were first Created, nor have they any Will. But thou (O Man) art therefore made after the Image and Likeness of God, because as God has the sole Power of Controul within himself, and does just as he pleases: (Shou'd he but have the Will, he cou'd by his Prerogative Power send the Righteous into Hell, and Sinners into the Kingdom of Heaven.) But this is neither any Choice of His, nor does He admit of it. For the Lord is a Righteous Judge.

Thus even thou also art in thy own Disposal. And if thou hast a mind to Perish, thy Nature admits of a Change. If thou hast a mind to Blaspheme, to make up Poisons, and take another's Life away, there is none that withstands or hinders thee. If a Man Will, he is in Subjection to God, and walks in the Path of Righteousness, and Masters his Lusts. For this Mind (of his) is an Antagonist Able by the consummate Strength of Reason to Overcome the Violent Assaults, and Shameful Lusts of Sin.

For if in a Great House, where there are Vessels of Gold, * and Vessels of Silver, and Variety of Clothes, both Gold and Silver, the Youth of both Sexes that are up and down there put a very Great Restraint upon their Mind (tho' Nature too by reason of its Innate Sin covets every thing) and because they are in Fear as Men are of their Masters, they Check the Outrages of Concupiscence: How much more then,

* All the printed Copies here add *νευροβροα*. But the Manuscript omits it, which accordingly I follow.

where the Fear of God is, ought * it to Fight and make the utmost Opposition to the *Evil that is* ^{9 Rom. vii.} *Present with it.* For God hath commanded the things which are Possible. The Nature of Creatures void of Reason is verily Confin'd: As the Nature of a Serpent is Bitter and Venomous. All Serpents therefore are of this sort. The Wolf was ever Ravenous. All Wolves are of the same Nature. The Lamb, that the Wolf preys upon, is Gentle. All Lambs are naturally so. The Dove is Void of Guile and Harmless. The Nature of all Doves is the Same. But MAN is not so. One is a mere devouring ^r Wolf, and another like the Lamb is made his Prey. Both however come of the same Stock of Humane Nature. There is One that is not Satisfied with his own Wife, but must also turn Adulterer. And another does not Suffer even Concupiscence to Rise up in his Heart. There is that violently Siezes what is his Neighbours: And there is again another that out of Regard to God, gives even what he has away. You see how very Changeable this Nature (of Man) is. It warps towards Evil, and again Inclines to that which is Good. And between them both it is in readiness for Action, of one kind or other, just as it will. Nature therefore is capable both of Good and Evil, either of Divine Grace, or the Opposite Power: But Acts by no Necessity; because from the very first, *Adam* when in a State of Purity controul'd his Thoughts absolutely, but from the Time that he Trangress'd the Commandment, Insupportable Mountains (of Difficulty) lie (heavy) upon his Mind. And Thoughts

21.

^r Matth. x.
16.

* The printed Copies read here *δ* *υ* *σ* *ς*. The *Paris* Edition indeed is an Exception, which omits the Words. And This Omission is Confirm'd by the Manuscript. And Both are Follow'd here.

of Malice being intermix'd are become Entirely as his own, and yet not one of them is genuine, because Ingross'd by Sin.

For the future then, you ought to Seek out for a ^f Candle, that you may Light it up, and ^f Find out your Pure Thoughts. For these are Natural which the Lord hath made. * They that have been Bred up at Sea, have learnt to Swim, and whenever the Tempests Rise, and the Waves Swell, they are not Amaz'd at it. [*But † they that have not been us'd to these things, if there Come but a moderate Storm, they are Overwhelm'd with Fear, and very fairly Drown'd.*] Thus also are the Christians. As the Understanding of a Child of three Years old cannot persue nor comprehend the Mind of a complete Sophist, the Difference of Years between them being considerable: So Christians also like mere Infants take very little notice of the World, Fixing their Eyes upon the Measure of Grace afforded them. For they are Strangers to this present World. And their own City and Place of Rest is quite and clean another. For Christians have the Consolation of the Spirit, with Tears, and Grief, and Sighing. And even their Teas are a delicious † Repast to them. They have too a Fear upon them amidst their Joy and Gladness. And they are for all the world like Men that carry their very ^v Life in their Hands, not putting any Confidence in themselves, nor thinking themselves to be any thing, but are Set at nought and Rejected by all the rest of Mankind.

^f Compare Zephan. i. 12. with Luke xv. 8.

^f Pl. xlii. 3.

^v Judges xii. 3.

* The Latin Versions here are not Sense, which make the Author speak, as if the *Thoughts were Bred up at Sea*, &c.

† The Manuscript here adds, *οἱ ἁπονήθεις τῶταν, καὶ μικροῦς ζάλης ἐπελθούσης, δειλιῶσι καὶ καταπονιζέσονται.*

As if we shou'd suppose a King, that shou'd leave his Treasure with some poor Man or other, he that has Taken it into his Custody, never looks upon it as his own, but always acknowledges his Poverty, not daring to Squander away any Part of another's Treasure; for This he always keeps in Mind, not only that the Treasure is another's, but that it was a King and Man of Power that left it with me, and whenever he pleases he takes it from me. So ought they also to think of themselves, that have the Grace of God, to be of an Humble Mind, and to Confess their Poverty. For as the poor Man that has Receiv'd the Treasure the King left with him in his Hands, if he Depends upon this Foreign Treasure, is Lifted up as if it were his Own Wealth, and his Heart Swells with the Imagination; the Royal Owner takes back his Treasure from him, and then he that had it in his Keeping, continues Poor, just as he was before this hapned. Thus they also that have Grace, if they are Exalted, and their Hearts conceive a Pride upon it, the Lord taketh away his Grace from them, and then they remain the very same they were before they had Receiv'd that Grace of the Lord.

But there are Numbers, who, tho' Grace be even Present with them, are yet Encroach'd upon by Sin, and are not Sensible of it. For let us but Suppose, that in a certain House there lives a young Maiden, and likewise a young Fellow, and this young Creature being Wheedled by him, consents to his Will, is Debauch'd and Turn'd out of Doors. So also is that dreadful Serpent of Sin continually Present with the Soul * Enticing and Provoking it; and if it come to any Agreement, the very incorporeal Soul par-

* The Manuscript for *γαργαρίζων* reads *γαργαλιζων*.

takes with the Sin of the Spirit *which is without*
 18. ¹ 1 Cor. vi. *the Body*; that is to say, Spirit communicates
 with Spirit, and he that Consents, and Admits
 of the Suggestion of the wicked One, com-
 mits Adultery in his Heart. The Rule then of
 the Conflict is This, *viz.* Not to commit this
 Adultery in your very Thoughts, but Set your
 Mind against it and to make an inward War and
 Fight of it, and not to give way, or make
 the least * *Compliance* to Sin in thy Thoughts.
 And if the Lord find this Ready Disposition in
 thee, He certainly takes thee at the last Day to
 Himself in his Kingdom.

For there are some things which the Lord dis-
 penses that he may not leave himself without
 some Witness of his Divine Grace and Calling.
 And some things there are, which He so Con-
 ducts by giving way to them, that Man may
 be Tried and Exercis'd, that the Liberty of Man
 may be made Manifest. For they that are in
 Afflictions and Temptations, if they Hold out,
 are no way Disappointed of the Kingdom of
 Heaven. Christians therefore are not Disturb'd
 or Griev'd under Afflicting Circumstances. Nor
 ought they to think it Strange if they are Tried
 with Poverty or Ill Usage: But rather to take
 Pleasure in that Poverty, and Esteem that as
 26. ^w Heb. xi. *Riches, Feasting as a Banquet, and Dishonour,*
 and the Absence of Glory for Glory it self.
 And, on the other hand, if they shou'd fall in-

* The common Reading, *viz.* $\delta\omega\mu\theta\eta$ is very wrong. Dr.
 † Monu- *Pritius* indeed reads $\sigma\upsilon\nu\eta\delta\upsilon\theta\eta$, which † *Cottelerius* informs us
 rmenta Ec- is the Reading of the Manuscript in the French King's Li-
 clesia Græ- brary, and others he thinks might read $\nu\delta\epsilon\theta\eta$. This by an
 cæ. T. 2. P. easy Mistake in Transporting one Letter might be chang'd
 605. B. into the common Reading $\delta\upsilon\nu\eta\theta\eta$. The *Baroccian* Manuscript
 however reads $\sigma\upsilon\nu\eta\delta\omega\theta\eta$.

to Circumstances which in this Life are Splendid, and which Tempt them to a Refreshment that is Carnal, or Riches, or Glory, or Pleasure, they ought not to take Delight in these, but Fly from them, as from Fire.

In the visible World, if an Inconsiderable Nation is stirr'd up to make War upon a Crown'd Head, He is at no Trouble to Fight Himself, but Sends his Soldiers only with their Commanders, and they manage the War. But if the Nation that is Provok'd be a Great One, sufficient to make Havock of his Dominions, the King is under a downright Necessity then to take the Field in Person, and with his Household and Prime Forces to Invigorate the War. Behold then thy Dignity, that God hath been Mov'd with his own ^x Guards, of the Angels ^x Compare I mean, and his Holy Spirits, to take an Embassy Himself upon thy account, that He might Redeem thee from Death. Fortify thy self therefore, and consider how Great a Providence has ^{i. 6.} been Shewn in thy behalf.

And having made use of an Illustration taken from the World as living in it, let us go on to Suppose a King that shou'd chance to light upon a Person that is Indigent, and has had several Stabbs, and shou'd not be ^y Asham'd of him, but Heal his ^z Wounds with wholesome Medicines, and Bring him off to his own Palace, and Put him on the Purple ^a Robe and Diadem, and make him Partner of his own Table: Thus also ^b Christ the Heavenly King, when He came to Man that was wounded, He ^b Heal'd him, and hath made him ^c Partaker of the Royal Table. And This not by any Force done upon his Will, but by way of Imitation and Entreaty does He bring him to so Great Honour. For it is written also in the Gospel, that *the Lord sent forth* ^{his}

^x Compare Dan. vii.
^{10.} Rev. v. 1 r.
with Heb. i. 6.

^y Heb. ii. 11.
^z Luke x. 33, 34.
Matt. viii. 17.
^a Rev. i. 6.
^b 1 Pet. ii. 24.
^c Compare Ephes. ii. 6.
Rev. iii. 21.
—xix. 9.
Luk xxii. 30.

^d Matth. xxii. 8, 9. *his d Servants to call them that are willing, and declar'd to them, my Supper is now Ready.* But they that were call'd desir'd to be Excus'd, alledging, *I have bought, says one, some Yoke of Oxen, and another I have Married a Wife, &c.* You plainly see the Person that sent the Invitation was Ready; but they that were Call'd, Refus'd it. No doubt on't they are themselves guilty of their own Miscarriage. So very Great then is the Worth of Christians!

^e Matth. xxv. 34. *Consider it well that the Lord hath e Prepar'd the Kingdom for them, and Invites them to come in, but they themselves are not willing, with respect to the f Gift, which they are to Receive by Inheritance: This a Man may justly say, That if every one from the Time when Adam was Created to the very End of the World, shou'd Fight against Satan, and undergo Afflictions, what he wou'd do in all this, wou'd be No great matter if s compar'd with the Glory which he is to Inherit. For he Reigns h together with Christ to Endless Ages. Glory be to Him who hath Lov'd such a Soul as this, because He hath Given his * own self, and his Grace to it, and Entrusted the Soul with them! Glory be to His Majesty!*

^f John xvii. 21. *As to Outward Appearances, Behold, All we Brethren that are now Sitting here, have One Image and One Face, that of Adam. But is there also in our hidden State, and inward Circumstances but One i Will among us All? And but k One Heart? Are we All One, Good and Godly? Or are there Some of us, that have l Fellowship with Christ and his Angels, and o- thers with Satan and the Devils? And yet we sit together, as if we were All but One? We have One Face of Adam in common. Do you not*

* The Manuscript reads *ἑαυτοῦ*.

see, how that the Intellectual Substance, the Inner Man, is quite a different thing from the Outward? For we all appear to be but One, when yet some of us are in reality with Christ and his Angels, but others with *Satan* and unclean Spirits. The * Heart therefore hath a Depth not to be Fathom'd. There are Rooms of Reception, and Couches, ^m Doors, and Porches, ^m Rev. iii. with Variety of Offices and Passages. There is ^{20.} the Work-house both of Righteousness and Un- ^{Prov. viii.} righteousness. There is Death, and There is Life. ^{2, 3.}

There is the Good ⁿ Merchandize, and its Contrary. ⁿ Matt. xiii. As a Palace suppose of the First Magnitude, ^{45, 46.} and this too become Desolate and Full of all ^{xxii. 5.} manner of Unfavoury Smells and Dead Bodies in ^{John ii.} great Abundance: Thus also is the Palace of ^{16.} Christ, the Heart, and it is ^o Full of All Unclean- ^o Matth. ness, and great Crouds of wicked Spirits. It ^{xxiii. 27.} ought therefore to be Repair'd, and Built anew,

the Store-rooms, and the Bed-chambers to be Fitted up in good Order. For there the Sovereign, Christ Himself, together with his Angels and Holy Spirits comes to take up his ^p Rest, and ^p John xiv. to Dwell, and to Walk up and down, and even ^{23.} to Establish his Kingdom. ^{Pf. lxxviii.}

I Aver moreover, that as a Ship that is Greatly Laden, where the Governour orders All the Persons, and Dispenses every thing, chiding some indeed, but only Directing others: Thus also is the Heart, having the Mind for the Governour, the Conscience convicting us, the Thoughts Accusing and Excusing. For, saith the ^q Apostle, ^q Rom. ii. *the Thoughts between themselves Accusing or else Excusing.* ^{15.} You see that the Conscience will not † Con-

* The Manuscript reads only *ἐν καρδίᾳ*, without *εἰ*, which is in all the printed Copies.

† The Manuscript for *συγκρίνει*, which is the Reading of the printed Copies, reads *συγκρίβει* by an Emendation, meaning I suppose *συγκρίβει*.

ceal such Thoughts as are obedient to Sin, but immediately Reproves them. For it Lies not, but Witnesses what Answer it shall make before God at the Day of Judgment, as if it were continually Reproving us.

If we suppose a Chariot, and Reins, and Horses, and the whole Equipage to be at the Disposal of him that Drives, consequently when he has a mind to it, the Chariot carries him at the swiftest Rate, but when he pleases too, he Stops it. Again, which way soever he has a mind it shou'd Turn, it turns with him accordingly. The whole Chariot therefore is perfectly in the Power of Him that holds the Reins. So also has the Heart Variety of Thoughts from Nature, which are Bound fast to it; and it is the Mind, and the Conscience that Reprimands and Directs the Heart, and Awakens the Natural Thoughts that spring up in the Heart. For the Soul hath many Members, tho' it is but One. For from the Time that *Adam* transgress'd the Commandment the Serpent Entred in, and

^r Compare
If. xxvi.

^{13.}
Matth. xii.

^{29.}
Eph. ii. 2.

^{23, 24.}
Luke ix.

^{25.}
John xii.

^{25.}

^{25.}

^r Rom. vii.

^{21.}
^u Plov.

xvi. 32.

became ^r Master of the House, and is as another Soul to the Soul. For, saith the Lord, *Whoso denieth not himself, and Hateth not his own Soul, is not my Disciple.* And he that Loveth his Soul shall Lose it: Because Sin having Entred in upon the Soul, is become a Member of it, and is Stuck fast to the Corporeal Man, and Multitudes of Thoughts, and those Unclean, Spring up in the Heart. He therefore that does the Will of his Soul, does the Will of his Heart: Because the Soul is Blended and Mix'd with it. Wherefore he that brings his Soul into Subjection, and is Angry with himself and the Lusts that are Present with him, is as one that Subdues the City ^u of his Enemies, and is thought worthy to Attain to Good Degrees of the Spirit, and he Regains

Regains thro' the Divine Power, the Pure Man, and is Greater than Himself. For such a one as this is afterwards * Deified, and becomes the Son of God, Receiving the Heavenly Seal upon his Soul. For his Elect are Anointed with the Oil of Consecration, and become Highly Dignified, and even Kings.

For Man is of such of a Nature, as even when in the Depth of Wickedness, and actually in the Service of Sin, to be Converted to that which is Good. And he that is Bound to the Holy Spirit, and † Inebriated with Heavenly Things, has it in his Power to Return to that which is Evil. As if we shou'd suppose a Woman that is Cloath'd with Rags, Famish'd with Hunger, and all over Dirty, merely with Abundance of Application to Arrive to Royal Dignity, and to Wear the Purple and the Crown, and to become the Spouse of a King; She however still retains in Memory her former Filthy State, and has an Inclination to go back again to her old Way, But does not indeed desire the Disgrace she had Before, for that wou'd be downright Folly. But even they too that have ^w Tasted ^w Heb. vi. of the Grace of God, and are become Partakers ^{4.} of the Spirit, unless they keep a strict Guard upon themselves, suffer a total Eclipse, and become ^x Worse than they were before, when they ² were worldly. Not that God is liable to ^y Change ^y Jam. i. 17: or Infirmary, or that the Spirit is Extinct; But the Persons themselves don't Correspond with Grace, for which reason are they Cast off, and Fall into Mischiefs without Number. For they that have Tasted of that Gift, have Joy and

* Concerning this Expression, see the Introduction. See the Preface § 2

† See the Introduction. See the Preface p. 60.

Comfort, Fear and Trembling, Gladness and Grief, Both Present with them. For they Lament both themselves, and the Entire *Adam*, (the Nature of Men being but One). And the Tears of such Persons are their very Bread, and their very Grief is even Sweetness and Refreshment to them.

But if you ever see one Lifted up, and Swoln with Pride, upon his being made Partaker of Grace, this Person, tho' he shou'd Do Wonders and Raise the Dead, yet unless he sets No Value or Esteem upon his Soul, but is ^a *Poor in Spirit*, and Self-Abhorr'd, he is Circumvented by Sin and knows it not. Tho' he does Signs, yet is he not to be Believ'd. For the Token of Christianity is This, to be Approv'd of God, and Industriously to lie conceal'd from Men: And if he has All the Treasures of the King's in his Hands, to Conceal them and ever to say, *It is None of mine, it was Another that left this Treasure in my Hands; for I am but* ^b *Poor my self, and whenever he pleases, he Takes it from me.* But if any one says, *I am* ^c *Rich, I have Enough, I am in Possession, I want Nothing farther:* Such a one is No Christian, but the Vessel of Error, and of the Devil. For the Enjoyment of God is ^d *Insatiable*, and the more any one Tasteth or Eateth of it, so much the more does he ^e *Thirst* after it. And such Persons have such an Ardour, and Love of God, as is not to be Restrain'd. And the more they Endeavour to Advance and Pursue their Progress, so much still the more do they look upon themselves to be but Poor, as directly in Want, and Possess'd of Nothing. For This is what they say, *I am not worthy that this Sun shou'd shine upon me.* This is the very Sign of Christianity, this

^f Ps.cxxxii.

^{2.}
^g Matth. v.

3.

^b Rev.ii.9.

^c Rev.iii.

17.

¹ Cor. iv.

8.

^d Ecclef.

xxiv. 21.

^e Ps.xlii 3.

this very Humility. But if any one say, *I am Satisfied, I am Full*; this is a Deceiver and a Liar.

As the Body of our Lord was ^v Glorified when he went up into the Mount, and Transform'd ^v Mat. xvii. into a Divine ^v Glory, and an Immense Light; 2. so also are the Bodies of the Saints Cover'd over with Glory, and Flash like Lightning. For as the Glory of Christ, which * was within him, Display'd it self upon his Body, and Shone out Bright; after the same manner in the Saints also will the Vertue ^w of Christ which is within them, be Pour'd forth in that Day outwardly upon their ^w Ro. viii. Bodies. For from this very Moment do they 11. partake of his ^x Substance and Nature in their Mind. For it is ^y written, *Both He that Sancti-^x 2 Pet. i. fiesh, and they that are Sanctified, are All of One.* 4. *And the ^z Glory which thou gavest me, have I given ^y Hebr. ii. them.* 11. As from one Fire many Tapers are lighted ^z Joh. xvii, up, so is there a Necessity that the Bodies of the 22. Saints, being Members of Christ, should become the very same with that which Christ is himself.

Quest. *What Advantage have Christians above the First Adam? For He was Immortal, and both in Soul and Body Incorruptible; but these Die and Turn to Corruption.*

Ans. The True Death is Inward in the Heart, and lies Concealed; and the Inner Man it is that is ^a Dead. If therefore any one has *passed ^b from ^a Gen. iiii. Death to Life* in the hidden way, this Person 3, 17—19 Truly Lives for ever, and Dieth not. But tho' ^c Joh. v. the Bodies of such as these are Dissolved for a 24. Season, yet are they Raised again in Glory; for ^c Compare Rom. i. 4. they are ^c Sanctified. We therefore call the Death with viii. of Christians their ^d Sleep and Repose. But if 11. Man were now incapable of Dying, and not Cor- ^d John xi. ruptible as to his Body, the whole World Be- 11—14. Acts vii. 6. Rev. xiv. 13.

* The Manuscript for *στω* reads *στὰς*.

holding a Fact so exceeding all Imagination, as that the Bodies of Christians know No Corruption, it would Drive them to that which is Good by a kind of Necessity then, and not any Free Choice of their own. But that the Principle of Liberty, which God gave to Man from the Beginning may Appear once for all, and continue Unshaken; for this very * reason are things Order'd by a Special Dispensation, and there is a Dissolution of the Bodies settled, that it may be at the Will of Man to Turn him either to Good or Evil. For neither is he that is Perfect in that which is † Evil, and is Deep in Sin, and makes himself the Vessel of the Devil, who has * Lorded ^e it over All, Tied down to that which is Evil by any sort of Necessity; but has the Liberty of becoming the ^f Vessel of ^f Election and of Life. In like manner again, they that are ^f Inebriated with the Godhead, tho' even Fill'd and Bound to the Holy Ghost, are not Held however by any Necessity, but have a Full Power of their own to Turn themselves, and do just what they will themselves in this present World.

Quest. *Is it by Piece-meal that Sin is Lessened and Rooted out of us; And that a Man Advances in Grace? Or, Is Sin Rooted out immediately when a Man has once Attained to the ^h Visitation †† of the Spirit?*

Ans^w. As the Embrvo in the Womb is not immediately Built up into Man; but by little and little there Commences an Image and a Birth; nor even then is there a Complete Man, but it

* The Manuscript here adds *ἐνεκεν*.

† The Manuscript instead of *ἀγαθὸν ἦ*, as it is in all the Printed Copies, reads *κακὸν ἦ*.

‡ The Manuscript for *κατελάβη* reads *κατεκυράσθη*.

†† The Printed Copies indeed read *προκοπής*, but the Manuscript *ἐπικοπής*.

is growing up for several Years, and at last becomes Man. Nor is it unlike the Seeds of Wheat or Barley, which do not strike out their Roots so soon as they are Cast into the Ground, but the Winters and the Winds first pass over them, and then in the proper Season Spring up the Ears. And he that Plants a Pear-Tree, does not instantly Receive the Fruit of it. After the same manner also in Spiritual Matters, where there is so Great Wisdom and Subtilty, by very Small Degrees does Man grow, and Shoot up into his Perfectⁱ Stature and Maturity of Age: Andⁱ Eph. iv. not as some express it, Put on (the Man) and Put off (the Child). 13.

He that is desirous of Learning, goes and Learns his || Letters, and when he is at the Top || Gr. Signs. there, from thence he goes off to the *Latin* School, and becomes the very Last of All. Again, when he comes to the Uppermost in that, away goes he to the Law * School, and in that again he is Undermost, a very Novice. After this, when he is Accomplish'd in † Harangue, among the Gentlemen of the Bar he is the Novice again, and Last of All. Again, when he has risen to be First there, then is he made the President; and when he is come to be in Authority, he takes to himself an Assessor to Assist him. If then in Outward Things there are so many Ascents, how much rather have the * Heavenly

* The Reading in the Printed Copies here is *γραμματων*, for which the Manuscript reads *γραμματικων*. But in the *Folio* Edition there is a Conjecture in the Margin that it ought to be *π. γραμτικων*. And all the Versions render it by *Scholam Forensis*, the *Initiatory Law-School*, or *School of Pleading*, where only Pretended Suits commenced, to prepare the young Advocates for Real ones in the Courts of Justice. See *Suicer.* in voce *χολασι-*
 ο & c. γα γα . † Σχολαστικον .

* See *Heb. vi. 1.* and *Heinsius* on the Place, in his *Exercitationes in Novum Testamentum*.

Mysteries their proper Advancements, and enlarge the Number of Degrees? And then at last, when a Man has passed thro' much Trial, and many Temptations, does he Commence Perfect.

For Christians that of a Truth have Tasted of Grace, and carry the ⁱ Sign of the Cross in their Mind and Heart, These from the Prince to the Beggar Esteem all things here as meer ^k Dung and Unfavouriness. And these are able to know, that the whole Earthly World, and the Treasures of a Crown'd Head, and the Wealth and Glory of it, and the Lessons ^l of Wisdom, are only in an Outside Shew, having No Solid Foundation, but passing actually away. And whatever there be under the Sun, by These it is easily Despis'd.

But why so? Because the things above the Heavens are Foreign to this Place, and Worthy of their Admiration, which are not to be met with in the Treasures of Princes, nor in the Wisdom ^m of Words, nor in Worldly Glory: And the Dignities, or [†] Wealth, which they are Possessed of, who carry the Lord and Maker of All, in the Inmost Man, are a Possession that passeth not away, but constantly endures. For Christians know very well, that the Soul is Precious above all the Creatures. For Man only was Made after the Image and Likeness of God. Behold Heaven, how Exceeding Great the Compass of it is! And the Earth, and the Valuable Creatures in it, and the Vessels of them are Great. But Man is Priz'd above all those Great Bodies, because in Him alone is the Lord well pleas'd. The Whales again of the Sea, and the Mountains, and the Great Beasts, These are to Appearance Greater than Man.

* All the Copies read *παλῶτον*, but All translate it as *παλῶτερον*.

Consider therefore well thy Dignity, how Valuable thou art; that God hath made thee Above the Angels, when He came also of his own accord in Person upon Earth, on thy Errand and Redemption. * God ⁿ Himself and his Angels ⁿ John i. came to thy Salvation. For the King, the ^o King's ^{14, 51.} Son, held a ^p Consult with his Father, and the ^o Word was ^q Sent, and took Flesh upon him, and ^o Consider P^{sal.} lxxii. concealing his Divine Nature, laid down his Life 1. and the upon the ^r Cross that he might Save Like by ^o Chaldee Paraphrase Like. So Great is the Love of God towards upon it. Man! For thy sake, He that cannot Die, chose ^p 2 Cor. v. to be Crucified. See therefore to what degree 19. ^f God Lov'd the World, that He Gave his ^f Only- ^o P^{sal.} ii. 7. begotten Son for it. How can he with Him not — cx. 1. ^r Give us all things? And again ^v elsewhere he ^q John iii. 17. saith, *Verily I say unto you, that he will make* ^r Philip. ii. 7, 8. *him Ruler over All his Goods.* But elsewhere too ^r John iii. 16. he plainly shews, that Angels are but Ministers ^r Rom. viii. 32. to the Saints. For when *Elias* was in the Mount, ^r Mat. xxiv. 47. and there came Strangers against him, his Ser- ^v 2 King. vi. 15. vants said, *Here are Many come against us, and we are by our selves.* Then *Elias* answer'd him, *Don't you see the Camps and Multitudes of Angels all around Succouring us? Do not you see that the Lord himself, and Multitudes of Angels are Present with his Servants? How great therefore is the Soul, and how Highly Honour'd of God! For God himself and his Angels seek her out for his own Fellowship and Kingdom; but Satan and his Forces endeavour all they can to Bring her over to their Side.*

For as in things Visible the Sovereign is not Waited on by those that Feed Cattle, but by Men of Presence and Ingenuous Aspect, and that

* All the Printed Copies read *ὄτε*. by mistake perhaps for *ὁ θεός*, which in the Manuscript is *ὁ θεός*.

have had a Liberal Education; so also in the
^w Matt. iv. Heavenly Palace, they ^w Minister to the Heav-
 11. ly Monarch, that are Free from Blame, and
 Unexceptionable, the Pure in Heart. And as in
 a Palace, they are the Comely Virgins that are
 admitted for Companions to Princes, that have
 not so much as one Blemish upon them, the
 *Eft. i. 11. Handsomest that can be * met with: So in the
 —ii. 2. Spiritual also, the Souls that are Adorn'd with
 all manner of good Behaviour, these are they that
 have Fellowship with the Heavenly King.

In the Visible World, wherever a Prince goes
 to make any Stay, and it happens that the House
 he comes to has any Uncleaness in it, it is put
 to Rights, and is set off with Variety of Orna-
 ment, and Scented with Rich Odours: How
 much more does the House of the Soul, which
 the Lord comes to take up his Rest in, stand in
 need of much Adorning, that He may be able to
 Enter in and Dwell there, who is Himself per-
 fectly Free from either Spot or Blame? For such
 is the Heart, where both God and the whole
 Heavenly * Church doth Rest?

In things Visible, if a Father has Possessions,
 and Diadems also, and Precious Stones, these he
 lays up in private Repositories, and Commits
 them to his Beloved Son, and makes a Present of
 them to him. So has God also Entrusted the
 Soul with the Possession of Himself and his own
 Precious things.

In what we meet with Outwardly, if there
 should a War arise, and a King come with his
 Army to Engage, and His Side is Inferiour, or

* As the Corrupt Soul is in the upshot inhabited by Numbers
 of Devils, according to our Author and Scripture, *Mark v. 9.*
 So here is the Spiritual Communion of the Church expressed
 after much the same manner by Him, who perhaps had an eye
 to the following Texts, *viz. John xvii. 21.—24. Rev. iii. 20.*
 Weaker,

Weaker, He forthwith *Sendeth an y Ambassage* ^{Y Luk. xiv.}
desiring Conditions of Peace. But if one very Great ^{32.}
 Nation cometh out against another that is Equal
 to it, and King against King, the King of the
Persians and the King of the *Romans*, there is
 then an Absolute Necessity for the Two Kings
 to March out in Person with their utmost For-
 ces. See then how Great thy Dignity is, that
 God with his own Troops, thole I mean of
 Angels and Spirits, was Mov'd to Engage the
^z Adversary, that he might Redeem thee from ^{z 1 Pet. v.}
 Death! God therefore Came upon thy Account. ^{8.}

As a King, suppose, that should meet with a
 certain Beggar that has the Leprosy in every
 Part of his Body, and should not be Asham'd of
 him, but Himself Apply proper Medicines to his
 Wounds, and Heal his Sores, and then carry him
 off to his own Royal Table, and then put the
 Purple ^a on him, and make him a King. Thus ^{a Luk. xiv.}
 hath God also done for Mankind. He has Wash- ^{22.}
 ed their Sores, and Healed them, and Brought
 them into his Heavenly Chamber. Great there-
 fore is the Dignity of Christians; so Great, as not
 even to admit of a * Competition. But if it be
 once Elated, and Circumvented by Sin, I can
 Liken him to Nothing so well, as to a City that
 has no ^b Wall to it, and the Robbers come into ^{b Pro. xxv.}
 it from what Corner they please, without any ^{28.}
 thing to Hinder them, and lay it Waste, and set
 it on Fire. Thus whilst thou art perfectly void
^c of Care, and not looking to thy self at all, do ^{c Pro. xxiv.}
 the Spirits of Wickedness come in upon thee, ^{30, 31.}
 and Darken and lay Waste thy Mind, Scattering
 their Thoughts about upon this present World.
 For there are several very † inquisitive about the

* The Manuscript for συγκαίρειν reads σύγκρασιν.

† The Manuscript for ἡρεσώδηροι reads ἐρεσέωδηροι.

things without, and Cultivate their Knowledge, and are Careful about the Regulation of their Life, who take this for * Perfection, never stooping lower to look into the Heart at all, and there to view the Evils that involve the Soul, because from the Interiour Mind of Sin, is there a Root in the Members. And the Thief, that is, the Adverse Power, is within Doors. The Power therefore that makes the Resistance, is an Intellectual one. And unless a Man enters into an actual Fight against Sin, the inward Corruption being gradually diffused, gets such a Head, as to bring a Man to Open Sins and Commissions. For the Evil Principle is as the Spring-Head of a Fountain, ever * Bubbling up. Be thou therefore Employed in Stopping the Courses of Sin, lest when falling into endless Mischiefs, thou become as one in Astonishment. As if we should suppose, for Instance, a Person of Quality that is Wealthy and Free from Care, and the † King's Officers and Serjeants Sieze and Bring him to their Master, acquainting their Prisoner to this Effect, *You are Impeach'd of High Crimes and Misdemeanours, and are in danger of your Head*; whereupon He with very Fear at the Relation is under a complete Absence of Thought, and as one that is perfectly Amaz'd.

Do but suppose therefore with your self, that this is actually done by the Spirits of Wickedness. For the whole Visible World, from the Prince to the Beggar, are all in a Hurry, and Disorder, and a Scuffle, and yet not a Man of them knows the Reason why; which is neither More nor Less than that flagrant Mischief which came in

* The Manuscript for τῆτον reads τῆπ.

* "Ἀρχοντος.

† The Manuscript reads βεῦον, agreeing with κακός.

thro' the Disobedience of Adam, the ^d Sting of ^d 1 Cor. xv. Death. For Sin which has gain'd Admission, being a certain Rational Power of Satan, and a † Substance, has Sown all these Evils inwardly; for as much as it Operates privately in the Inward Man, and in the Mind, and ^c Wars with ^c Rom. vii. the Thoughts. But Mankind is not sensible, that in doing all this they are Hurried on by a Foreign Power; but take All to be Natural, and that they do it merely from their own Deliberation. But they that Enjoy the Peace of Christ in their Mind, and His Illumination, Know sufficiently whence all these Commotions spring. For the World Suffers under the Pressures of Sin, and Knows it not. And it is an Impure Fire that Kindles up the Heart, and so passes into all the Members, and Pushes Mankind upon Lascivious Acts and Crimes without Number. They therefore that are agreeably Affected and ^f Delighted, ^f Matt. v. Complete the Sin ^f inwardly in the Heart; and thus, by Cherishing the Mischief, do they fall ^g James i. lower into Open Fornication. And the very same are you to think of the Love of Money, Vain-Glory, Pride, Envy, Anger.

As if we should suppose a Man to be Invited to an Entertainment, and there should be Variety of Dishes set before him, Sin thereupon Suggests that he should Taste of All. And thus is the Soul Overcharg'd merely with Pleasure. For the vile Affections are (as so many) insupportable Mountains, in the midst of which are Rivers of ^g Dragons, and Poisonous Beasts, and Creeping ^g Psal. civ. Mischiefs. 25, 26.

As if we should suppose a Whale to Swallow up a Man into ^h his Belly; so also does Sin Swal- ^h Jon. i. 17.

† This is one of those Passages in this Author that have given Offence. But in what sense Sin is here call'd a Substance, see the Introduction, p. 60, 61.

low up our Souls. (The Affections abovenamed) are Consuming Flames of Fire, and the very Fiery Darts of the Wicked One. For saith theⁱ Apostle, *that ye may be able to Quench the Fiery Darts of the Wicked.* For Sin is Cherished, and the Foundation of it is laid in the Soul.

ⁱ Ephes. vi. 16. compar'd with Phil. xci. 5.

But such as are Wise, whenever the Affections make any Insurrection, do by no means Yield, but conceive an Indignation against the Evil Lusts, and become the open Enemies of these (second) selves. For *Satan* mightily desires to take up his Rest in the Soul, and to be Co-extended with it, and is Afflicted and Distressed upon the Soul's refusing to Comply. But some there are entirely under the Command of the Divine Power, and if they should at any time see a Young Man with a Woman, tho' they can't be Free from all manner of Thought upon the Occasion, yet is their Mind however not Defil'd, nor does it inwardly Commit Sin. But yet neither ought such a one to^k Presume. But others there are in whom (the Evil Root) is perfectly at an End, and Burnt up, and Dried away. But* these are Degrees of such as are Great indeed.

^k Phil. iii. 12—14.

And as the Merchants that go down Naked into the Depth of the Sea, into the very † Grave of the Water, that there they may find Pearls to make up the Royal Crown and Purple with; so do they also that Devote themselves to a Single Life, Go Naked out of the World, and Descend into the Depth of the Sea of Sin, and into the Abyss of Darkness, and from those^l Deeps do they take and bring up Pretious^l Stones proper for the Crown of Christ, for the Heavenly

^l Heb. xiv. 3.

* The Manuscript here inserts *καὶ οὐκ*.

† The Original is *Death, θάνατος*.

Church, for the New World, for the City of Light, and for the Angelical Community.

As in a Net, Fish of several kinds are taken, and the worser sort are flung back intoⁿ the Sea: ⁿ Mat. xiii. 47, 48. So also is the Net of Grace extended over all, and Seeketh Rest. But Mankind are not Obsequious. Wherefore They are again Flung back into the Deep of ^o Darknes.

For as Gold is found being wash'd from much Sand, and that too in the Smallest Grains; so even out of ^p Many, but Few are Approv'd. ^p ——— xxii. For they that have not the ^q Work of the Kingdom, are Manifest, and they that Adorn the Word are ^r Visible. In like manner are they also as Visibly Manifest that are Season'd with the Heavenly ^f Salt, and they that speak from the ^t Treasures of the Spirit. The ^v Vessels that God ^v Delights in are Manifest, and he giveth them his Grace. And there are others that with much Patience receive the Sanctifying Power in various Manners, as the Lord himself pleases. He therefore that speaketh, unless he be under the Direction of the Heavenly Light and Wisdom, cannot fully Satisfy the Mind of every one, because of the Variety of Inclinations: some for War, others for Rest.

As a City, suppose, that is laid waste, and any one should have a mind to Rebuild it anew, he presently Beats down the Ruins that stand in a Tottering and Falling Condition. And so he begins Digging, and where he has Dug to Lay the Foundations, and to Raise the Building upon it. But as yet there is no House. And he too that would makè a Garden in a desert and unfavoury place, Begins with Cleansing, and making an Hedge, and Preparing the Canals; and then he plants, and the Plantation thrives so well, that after some considerable time the Garden will bear Fruit. Thus
also

^o Mat. xxii.

13, 14.

^p ——— xxii.

14

^q John vi.

29. com-

par'd with

Mat. iii. 2.

^t Matth. v.

16.

^f Mark ix.

49.

Ro. xii. 1.

^v Psal. cxvi.

10.

2 Cor. iv.

13.

^v Acts ix.

15.

also the Inclinations of Mankind after the Fall are grown Wild and Desolate, and full of Thorns.

^u Gen. iii. 18. For said God to ^u Man, *Thorns and Thistles shall the Earth bring forth unto thee.*

There is therefore need of much Pains and Labour, that a Man may ^w Seek and Lay the ^x Foundations, till such time as the ^y Fire shall come in to the Hearts of Men, and begin to Purge away the Thorns. And thus do they begin to be Sanctified, giving Glory to the Father, and to the Son, and to the Holy Ghost, for ever.

⁴⁹ Amen.



HOMILY XVI.

That Spiritual Men are liable to Temptations and Afflictions, that Spring up from the First Sin.



^a Eccl. vii. 29. ^{Wif. i. 14.} **L**L intelligent Substances, those I mean of Angels, and Souls, and Devils, were by the Creator made at first ^a Sincere and in Perfect Simplicity. But that Some of them were turn'd away to Evil, happened to them from their own Free Will. For it was by their own ^b Free Will, that they went back from Right Reason. And if we offer to say, that they were thus made by the Creator, we pronounce God an Unrighteous Judge, in Sentencing *Satan* to the Fire. For there are some Heretics that hold that Matter is Eternal, and that Matter is the Root (of All things,) and that that

that Root is Power, and that Power Self-sufficient. * To this you may Reply with very good Reason, Which then is the Victorious Power? Without all question the Power of God. Consequently he that is defeated, is no way Equal as to Time or Power. They that Affirm that Evil has a Real Subsistence, Know Nothing. For in God Evil has no manner of Subsistence, by reason of his Impassibility and Divine Prerogative. In us, it is true, it Operates with full Power and Sensation, suggesting all Unclean Desires. But neither is it so Blended with our Nature, as some tell us Wine is mix'd with Water. But as in one common Ground there is the Corn by it self, and the Tares by themselves; as in an House there is a Thief in one part, and the Master of the Family by himself in another.

A Well of it self sendeth out clear Water; but there is Mud underneath. Let any one but Stir the Mud, the whole Well is Foul'd. So also the Soul, when Troubled, is Defil'd and Mix'd with Sin. And *Satan* becomes one with that Soul; Both Spirits unite in the way of Fornication, or Murder. For this Reason, he that is *joined to an Harlot, is One Body*. But at another time the Soul Subsists apart by it self, Repenting of what it has done; and Weeps, and Prays, and calls God to Mind. For if the Soul were continually thus Sunk in Sin, how could it possibly do any thing of this Nature, *Satan* never consenting that Men should come to Repentance? For he is absolutely void of Mercy.

And so a Woman, as in Covenant with her Husband, becomes One with him, but at another Season they are Parted: it often happening that one of the Parties Dies, and the other Sur-

* The Manuscript for $\pi\epsilon\gamma\varsigma\ \tau\acute{\alpha}\tau\alpha$ reads $\pi\epsilon\gamma\varsigma\ \tau\acute{\alpha}\tau\omega$.

vives. There is something much the same in the Fellowship of the Holy Spirit; they become

^c 1 Cor. vi. One Spirit. ^c For he that is joined to the Lord is

^{17.} One Spirit. This happens when a Man is Absorpt of Grace.

But some there are, who tho' arriv'd to a
^d Hebr. vi. ^d Taste of God, are yet Actuated by the Enemy,
^{4. 5.} and think it Strange; not knowing by Experience, that after the Visitation of God, their Thoughts run out with full Bent upon the Mysteries of Christianity. But such as have grown Old in them, are no way Surpriz'd.

And as the Experienced Husbandmen, that by long Use are not perfectly thoughtless of Futurity in a Year of Plenty, but expect some time or other both a Dearth and Barren Season; neither on the other hand, when Dearth and Difficulties overtake them, are they overmuch Dejected: as well knowing there will come a Change. So also in the Spiritual State, when

^e James i. the Soul falls into divers ^e Temptations, it is not

^{2.} Surpriz'd as at a Strange or Unusual thing, neither does it Despond, because it knows that they come by Permission, that it self may be Tried and Disciplin'd by the Evil that befalls it. Neither again, when it abounds in Wealth and Ease,

^f Job iii. is it free from Apprehension, but ^f Expects a

^{25.} Change.

The Sun also that is a Body and a Creature, when shining out upon Places that are Noisome, where there is Mire and Variety of Uncleanesses, is no way Hurt or Polluted. How much rather does the Pure and Holy Spirit that is present with the Soul, even when under the Influence of the Wicked One, contract nothing to its Preju-

^g John i. 5. dice therefrom? For *the Light & Shineth in the Darknes, and the Darknes Comprehendeth it not.*

And

And therefore when a Man is in the * Depth, and is Rich in Grace, there is yet a † Remnant of Corruption with him; He has one however that taketh his part, and that cometh to his Assistance. Whenever therefore any one is in Afflictions, and the^h Storm of corrupt Affections^h thicken upon him, yet ought he not to Quit his^h Hope. For Sin else grows but the Harder, and gains ground upon him. But when a Man Retains his Hope in God without Intermission, Sin Crumbles as it were, and Dries away. Wherefore that some are Paralytic, others Maim'd, burning with a Fever, or languishing with Sickness; all this arose from Sin. For that is the Root of all our Miseries. And the Affections of All Concupiscence in the Soul, and of our Evil Thoughts, are owing to it.

^h Psal. 7.
^h Luc. vii. 7.
ⁱ Hebr. vi.
19.

As a Well that Runs, and has all about it nothing but Moist and Soggy Grounds, when the Heat comes on, both it self, and its adjacent Bogs are Dried up: Thus is it with the Servants of God, in whom Grace Abounds; That Dries up the Concupiscence, not only that which is from the Wicked One, but even that also which is Natural: Because that now the Men of God are Greater than the *First Adam*.

God is no where Circumscrib'd or Comprehended; He appears every^k where, both in the Mountains, and in the Sea, and under the Abyss: But yet not in the way of Local Motion, after the manner of Angels that descend from Heaven

^k Rom. i.
20.

* *Palthenius* interprets *ὁ βύθου* by being Drowned or Plunged in Temptations, alluding perhaps to *Psal. lxxix. 1, 2.* *Picus* perfectly drops it in his Translation. *Dr. Pritius* renders the Words literally as I have done. And possibly it may be Explained from *Ezekiel xlvi. 5.*

† The Printed Copies read *ἀρχαίων*, which is hardly Sense; but the Manuscript *λειψαίων*, a Remnant.

¹Pf.cxxxix. to Earth. For He is in ¹Heaven, and He is also
7,—10. here.

But you will say to me, How can God be in Hell, or how is it possible for Him to be in Darkness, or in *Satan*, or in Noisome Places? I also answer thee, that he is Impassible, and Contains all things; for he cannot be Circumscrib'd. And *Satan* being but a Creature, is Bound. But Goodness it self is no way liable either to Pollution or Darkness. But if you don't allow him to contain All things, even Hell and *Satan*, you put Bounds to Him, as to that place where the Wicked One abides, so that we are to Seek for another, superiour to him. For there is an absolute Necessity that God should be every* where. But the Godhead is of so Retir'd and Subtle a Nature, that the Darkness which it even contains in it self, comprehendeth it not. Neither can that which is Evil partake of his Purity, † tho' it be even in Him. In God therefore Subsists no manner of Evil, He being no way to be Prejudic'd. But with us, Evil is present, by reason of its Dwelling in the Heart, and Exerting its Influence there, Suggesting wicked and unclean Thoughts, and not suffering us to Pray in Purity, but bringing the Mind into Captivity to this present World. It cloaths it self with the Souls of Men, as with Raiment, and reaches by a Vital Touch the Bones and * Marrow.

* All the Printed Copies add here *ἀνώτερον αὐτὸν*, *Himself Superiour*; but the Manuscript much better leaves it out.

† The *Folio* Edition here reads *ἢ*, or; All the other Printed Copies read *ἢ*, which, agreeing with *καθαρότης*; but the Manuscript reads *εἰ καὶ*, *tho'*, which certainly is Sense.

* The Printed Copies read all here *ἰστέαν μελῶν*, which they render by *Ossea Membra*, which is hardly Sense. The Manuscript instead of *μελῶν* reads *καὶ μυελῶν*, alluding to *Heb. iv. 12.*

As therefore *Satan* is in the Air, and God who is present there, is no way Injur'd by it; so also is Sin in the Soul, and the Grace of God in like manner is present with it, without suffering the least Detriment.

As a Servant that is near his Master, by being continually as near to him as possible, is under Apprehension, doing Nothing without him; so ought we also to Devote our Thoughts, and lay them open to Christ our ^m Master, the Searcher ^{mPf.cxxiii.} of Hearts, and to place our Hope and Confidence in Him [with this Acknowledgement] *He is my Glory, He is my Father, and He is my Wealth.* ^{2.} ^{Mark xiii.} ^{35.} ^{Col. iv. 1.}

At all times oughtest thou to have a Concern and Fear upon thy Conscience. But if any one should not even have the Grace of God Implanted and Fix'd within himself, **so as* Night and Day to have that Fastened to his Soul as a Second Nature, which for a season may Conduct and Excite, and Direct him to the things that are Good: Thus at least may he keep up a Concern, and Fear, and Diligence, as Natural and Unalterable, that very Contrition of Heart, which is for ever Fastned to him.

And as the Bee secretly Works its Comb in the Hive; so does Grace also after as hidden a manner Work in the Heart the Love of it self, and Changes from Bitterness to Sweetness, and from Ruggedness to that which is Smooth.

And as the Silversmith and Engraver, when Cutting a Plate, Hides in part the Variety of Figures he Engraves; but when he has Finish'd, then does he produce it Burnishing with Light: So also does the Lord, the True Artist, make his Engravings upon our Hearts, and Renews us

* The Printed Copies read *εσα*, but the Manuscript *ωσε*. The Sense seems something Imperfect.

in a Myſtery, till ſuch time as they go out of the Body ; and then does the Beauty of the Soul appear.

For they that are minded to Make Veſſels, and in them to Reſeſent Living Creatures, firſt make their Deſign in Wax, and then caſt the Metal after the Likeneſs of that, ſo that the Workmanſhip is Finiſh'd according to that very Draught. Thus Sin alſo being a Spirit, hath its Image, and is Chang'd into variety of Forms. In like manner alſo the Inward Man is a kind of Living Creature, that hath its Image and Figure. For the Inward Man is the Exact Reſemblance of the Outward. He is therefore a Great and Precious Veſſel, forasmuch as in Him alone of all the Creatures hath the Lord Delighted. And the Good Thoughts of the Soul are like to Pre-tious Stones and Pearls. But the unclean Thoughts are Full of Dead Bones, and all manner of Uncleanneſs and Unfavourineſs.

Chriſtians therefore belong to another World, are the Sons of the Heavenly *Adam*, a New Generation, the Children of the Holy Spirit, the Bright and Glorious Brethren of Chriſt, perfectly like their Father, the Spiritual and Glorified *Adam*, of that very City, of the ſame Kind, and of the ſelf-ſame Power. They are not of This World, but quite and clean of Another. For ^{John. xvii.} he himſelf ſays, ^{16.} *Ye are not of this World, even as I am not of this World.*

But as a Merchant that is Returning Home after a very long Abſence, and brings with him a great Improvement of his Merchandize, Sends to his own Domestics to Provide him Houſes, and Gardens, and Neceſſary Cloathing ; and when he comes to his own, Then doth he Bring in much Wealth ; but his Domestics and Relations Receive him with Great Joy : So alſo in Spiritu-
tual

tual Matters, they that by Merchandizing Obtain the Heavenly Riches, their Fellow-Citizens have immediate Intelligence of it, that is, the Spirits of Saints and Angels; and they say with Wonder, *Our Brethren on Earth are come to Great Wealth indeed.* These therefore at the Dissolution of the Body, having the Lord with them, Come with Great Joy to those Above, and the Lord's Servants receive them accordingly, having there beforehand made Ready for them both Houses, and Gardens, and Cloathing, all over Bright and Costly.

There is need therefore of Sobriety in all things, that even the good things we seem to have, may not turn to our Prejudice. For they that are Naturally of a Kind Disposition, unless they are much upon their Guard, are Insensibly led aside by the Easiness of their Temper; nay, and Persons that have Wisdom, are by that very Wisdom Circumvented. Man ought therefore in all respects to be Reduc'd to a Just Temperature of Kindness and Severity, of Wisdom and Discretion, of Discourse and Practice, to Trust entirely upon the Lord, and not upon himself. For Vertue is Season'd with Variety of * *Forms*, in like manner as our Necessary Food is with Something that is Savoury, and that not only with Honey, but even with Pepper upon Occasion, and so it becomes fit for Service.

They that Affirm there is no such thing as Sin in Man, are in much the same case with those that having been thoroughly Drench'd by the Overflowing of many Waters, and without acknowledging so much, barely say, *The Noise indeed of the Waters we have Heard.* Thus those also that

* The Manuscript inserts here *ειδών*, which is wanting in the Editions of *Palthenius* and *Dr. Pritius*.

have been Plung'd over and over in the Deep Waters of Sin, never own there is any Sin at all in their Mind and Thoughts.

Others again there are that have indeed the Word, and Utter it sufficiently; but not having
 ° Mark ix. been ° *Season'd with the Heavenly Salt*, do even
 50. Discourse at large about the Royal Table, with-
 Coloss. iv. out ever Tasting or Enjoying it. But there is
 6. withal Another that has a Sight of the King, and having had the Royal Treasures Opened to him, has gone in, and Inherited what he saw, both Eating and Drinking of the costly Dainties there.

As a Mother that has one only Son, exquisitely Beautiful, Wise, and Adorn'd with all manner of good things, on whom she places all her Hopes; and it happens that she Buries him after all, the Consequence of that Misfortune is a
 P Matt. ii. Continual Trouble, and P *Grief which admits of*
 18. *no Consolation*. So too ought the Mind, the Soul being Dead as it were to God, to take up a Wailing with Tears, to be under continual Affliction, to have a Broken Heart, to Live in Fear and Concern, and to have at all times an Hunger and Thirst after that which is Good. Such a one as this do the *Divine Grace* and *Hope* take into their Protection; so that such an one Grieves no longer, but Rejoices as one that hath found a Treasure, and yet he Trembles too for fear of Losing it. For Thieves break in upon him.

As a Man that has fallen into several Snares and Dangers from Robbers, and with much ado made a shift to get away, and should meet with a Great Hoard and much Substance, and then have no more Dread upon him by reason of Wealth thus Abounding: So is it with Spiritual Persons, that have passed thro' many Temptations
 and

and Frightful Places ; after they have once been Fill'd with Grace, and been made to Abound in Good things, they are no longer under any Apprehension from those that might be inclin'd to Rob them, by reason that their Wealth is now Considerable. But a Fear they still have upon them, not indeed that of Novices, that live in a Constant Dread of Wicked Spirits ; but a Fear however and Concern how they may Best Employ the Spiritual Gifts they are Intrusted with. But then, such a one as this looks upon himself to be Despicable beyond all Sinners. This Reflection is as deeply Rooted in him, as if it were Bred in his very Nature. The more he Advances in the Knowledge of God, so much still the Less is he in his Own eyes. And tho' he learns never so Much, he is still as one that knows Nothing. But these things are wrought in the Soul by the Ministrations of Grace, as the genuine Result of Nature. The Case is not unlike that of an Infant in the Arms of a Young Man ; the Bearer carries it about whithersoever he pleases : So does Grace also, dispensing its Influence Deep, carry the Mind about, and Bear it upwards into the very Heavens, to the Perfect World, and Eternal Rest.

And even in this very Grace are there Degrees and Distinctions of Honour. For one is a Captain General, that has Free Access to the Prince at pleasure ; and another is only a General Officer.

As an House that is filled with Smoak, Discharges it into the Open Air : so in the very Soul does Sin, when come to its full Maturity, Discharge it self outwardly, and Produce its Fruits.

As those that have Receiv'd Commissions, whether of Lieutenancy, or the Exchequer

Royal, are all the time in a perfect Concern lest they shou'd offend the Prince : So they also, who are Intrusted with the Work of the Spirit are in continual Care, and even in the midst of Rest, are yet as if they had never known any. For the Kingdom of Darknes which had come in upon the City, that is to say, the Soul, and those Foreign Troops that were in Possession of its Pastures, are Repuls'd again. For *Christ*, the King, sends to Avenge the City, and Binds the Usurping Tyrants in Chains, and Quarters the Heavenly Militia, and his Regiment of Holy Spirits there, as in their proper Country. And for the future does the Sun shine in the Heart, and his Rays enter into all the Members, so that for ever after There does a Profound Peace Reign.

But then does the Conflict, the Struggle, and the Trial of Man, and his Good Will towards God appear, when in the Moment that Grace is withdrawn, he shews himself a Man, and

^a *1 Chron.* ^a *cries to God.* But you, when you hear that there are ^b *Rivers of Dragons*, and ^c *Mouths of Lions*, and ^d *Dark Powers* under Heaven, and ^e *Fire that Burns* and Roars in your Members, such as is not to be match'd upon Earth; don't know all this while that unless you have Receiv'd the Earnest of the Holy Spirit, These Sieze upon your Soul, as it goes out of the Body, not Suffering thee to go up into the Heavens.

And in like manner when you hear of the great Worth of the Soul, of how high a Price an Intellectual Substance is, neither do you Apprehend that God spoke not of the Angels, but of the Humane Nature, in those Words, ^f *Let us make Man after our own Image and Likeness*; As also that Heaven and Earth pass indeed away, but

^a *1 Chron.* v. 20.
^b *Pf.* lxxiv. 13.
^c *Pf.* xxii. 13, 21.
^d *Ephes.* vi. 12.
^e *Pf.* vi. 1.
^f *Gen.* i. 26.
 xxi. 14, 15.

but that Thou art Call'd to Immortality: To be the ^s Son, to be the ^h Brother, and to be the ^s John i. very Spouse of the King. For in things that ^{12.} do appear, All that belongs to the Bridegroom, ^{Rom. viii.} becomes the Bride's, and All things that are the ^{16.} Lord's, be they what they will, Them does he ^h Heb. ii. Intrust thee with. For He came on this Em- ^{11.} bassy of thine on purpose to Recal thee. But ^{Matth. xii.} Thou neither Knowest, nor art Sensible of thy ^{50.} Noble Extraction. So justly does the Inspir'd Penman Bewail thy Fall, when he pronounces, that ⁱ Pf. xlix. *Man being in Honour understood it not, is compar'd to the Beasts that are without understanding, and made like to them. Glory be to the Father, and to the Son, and to the Holy Ghost, for evermore! Amen.* ^{20.}



HOMILY XVII.

Concerning the Spiritual Unction and Glory of Christians. And that without Christ it is Impossible to be Saved, or to be made Partaker of Eternal Life.



HE perfect Christians, who have been thought worthy to arrive at the Degrees of Perfection, and to become the nearest to the King; these are at all times Devoted to the Cross of Christ. For as in the Days of the Prophets the Unction was more Precious *than all things else put together*, for

The Manuscript Copy for *ἅλων*, which is in all the printed ones, reads *αλων*.

they were Anointed to be Kings and Prophets:
So now the Spiritual Persons that are Anointed

^a 1 John ii. 27. with the ^a Heavenly Unction, become * *Christs*
^b Pf. cv. 15, lxx. themselves so as to commence the ^c Kings and
^c Rev. i. 6. Prophets of the Heavenly Mysteries. These are
^d Wisd. vii. 27. both Sons, and Lords, and Gods Bound, in Cap-
tivity, Drown'd, Crucified and Devoted. For
if the Anointing Oil that came from an out-
ward Plant, and Wood that is Visible, had so much
Vertue that the Persons Anointed with it, were
Dignified beyond all Contradiction (for it was
a Settled Rule that they were constituted Kings
thereby;) which too when *David* had been An-
ointed with, he presently ^d Fell into a Succession
^e 1 Sam. xvi. 13. of Persecutions and Afflictions, and Seven Years
^f 2 Sam. ii. 4. after was made King: How much more do they,
as many as are Anointed in the Mind and Inward
man with the Sanctifying and *Chearing Oil of*
^g Pf. xlv. 7. *Gladness*, the Heavenly and Spiritual Oil, Re-
ceive the Sign of that Incorruptible Kingdom,
and Everlasting Power, the Earnest of the Spi-
rit, the very Spirit of Holiness and Comfort? It
is † *call'd* the Comforter, by reason of that Com-
fort and Chearing Support it Bestows upon them
that are in Afflictions. These being Anointed
from the ^h Tree of Life, *Jesus Christ*, from the
ⁱ Prov. iii. 18. Heavenly ^h Plant are thought worthy to come
^j Rev. ii. 7. to the Degrees of Perfection; those I mean of
^k —xxii. 2. the Kingdom, and the Adoption, being Admit-
^l If. liii. 2. ted in * reality to the Secret Councils of the
^m Joh. xv. 1. Heavenly King, and having free Access to the
Almighty, Enting into his very Palace, where

* The printed Copies read indeed $\chi\rho\iota\sigma\tau\iota\sigma\tau\iota$, but the Ma-
nuscript $\chi\rho\iota\sigma\tau\iota$

† The printed Copies agree all here in Reading $\acute{\alpha}\kappa\theta\epsilon\ \ddot{\omega}\delta\acute{\omega}\mu\lambda\lambda\eta\lambda\omicron\nu\ \kappa\acute{\alpha}\iota\ \tau\omicron$. &c. But the Manuscript which I prefer,
Thus, viz. $\text{Ἀκθῆς ὃ ὠδὸμαλλῆλον διὰ τὸ ὠδὸμαλλῆν, \&c.}$

* The Manuscript read $\delta\ \tau\omicron\omega\varsigma$.

are Angels, and the ⁱ Spirits of the Holy Persons, ¹ Heb. xii. 23. tho' at the same time they live in this present World. For tho' they have not actually receiv'd the Inheritance Prepar'd for them in that World, they are as Secure however from that ^k Earnest ^k Ephes. i. 13, 14. of the Spirit which they have Receiv'd at present, as if they were already Crown'd, and in Possession of the Kingdom. Nor does it Seem a Strange thing to them that they shall ¹ Reign ¹ Rom. v. 17. together with Christ, thro' the Overflowing * Presence of the Spirit. For what reason? Even ² Tim. ii. 12. because when in the Flesh they had a complete ^{Rev. xx. 6.} ^m Relish of its Sweetness, and that effectual ^m Pf. xix. 10. ⁿ Working of his Power.

For as a Friend of the King's, that spends his ^{cxix. 103.} ⁿ Time in the Palace, Acquaints himself with the ⁿ Ephes. iii. 7. Secrets of his Court, and is us'd to see the Purple; and in time it so falls out that he himself is a King, and is Crown'd accordingly: He neither thinks it Strange, nor is Surpriz'd, because for a long time has he been Exercis'd in the Methods of the Palace. For it is never usual for any one that *has* ^o to do with Cattle, Persons of no account, and utter Strangers to the Proceedings of ^o Ecclef. xxxviii. 25, 33. the Place, to Go in and Controul as Sovereign: No. That is for Persons of Long Experience, that have been even Train'd up to it. So Christians that are to Reign in the World to come, do by no means think it Strange, as having beforehand been acquainted with the Mysteries of Grace. For since Man Transgress'd the Commandment, the Devil has Cover'd the whole Soul with a ^p Dark Veil. Upon this cometh Grace, ^p 2 Cor. iv. 4. and *the* ^q Veil is thrown off again; so that for ^q 2 Cor. iii. 15. the future the Soul becoming Pure, and Regain-

* The printed Copies read *παρρησια*; but the Manuscript which I follow, *παρησια*.

ing its proper Nature, a Creature Free from Blame or Spot, for ever after Beholds with a Clear Sight the Glory of the True Light, and the True *Sun of Righteousness* flashing with his bright Beams upon the Heart it self.

For as in the Close of the Heaven that is *done away*, the Righteous for ever after Live in the Kingdom, and Light, and Glory, Beholding nothing else but after what manner Christ in Glory is evermore at the Right Hand of the Father: So these also that are ^f Snatch'd away from the present World into that other, and Captivated by it, Behold all the Beauties and the Wonders which are wrought there. For we that are upon Earth, *have* ^t our *Indenization in Heaven*; all our Transactions, and our whole Civil Conduct is in that World as to our mind, and the inner Man. For as the outward Eye, when Clear, Ever perfectly Beholds the Sun: So also the Mind that is perfectly Cleans'd, ever Beholds the Glory of the Light of Christ, and is Present with the Lord Night and Day just as the Body of our Lord, being Join'd to the Godhead, is Ever Present with the Holy Ghost. But These are Heights Men don't Attain immediately to, nor even without Labour and Affliction, and much Conflict. For some there are, with whom ^u Grace is Present Exerting its Influence, and ^u *Resting upon them*. But then Evil also is inwardly as Present; and two Contending * *Spirits* of Light

[Rev. xx.

11.

[1 Thef. iv.

17.

[Phil. iii.

20.

[1 Pet. iv.

14.

† *Casselerius* Monumenta Ecclesiae Graecae. T. 3. p. 538.

* All the printed Copies of the Homilies, as well as the Manuscript, read *πὸ ἁδύματα*. But this a Judicious † Person has observ'd, to be a Faulty Reading. The True Reading he takes to be *πρὸς μάλα*, which seems to me to Suit perfectly both with our Author's Sentiments, and the Running Sense of this Homily. The Foundation of this Criticism is a Parallel Passage in the *Opusc.* of *Macarius*, *πρὸς ἑνώπιον τῆς Νοδῆς*. §. 13. which in the first Publication, by *Possinus*, is the VIth.

But

Light and Darknes^w Operate Both upon the^w Rom.
Heart. vii. 19-23.

But you will certainly Ask me, *What Concord hath Light with Darknes?* For where can the Divine Light be Darknes^{*} or Disorder'd? And how can That be Polluted, which is Free from all Pollution, and Exactly Pure? For it is written, *And the Light^x shineth in the Darknes, and the^x Joh. i. 5; Darknes Comprehended it not.*

We ought not therefore to understand these matters after one manner only, and in the same respects. For some Confide in the Grace of God to that Degree, that they become Stronger than the Sin that is Present with them, and are conscious to themselves of Prayer and Great Delight in God. At another time are they Exercis'd with wicked Thoughts, and Trepann'd by Sin; and yet not without the Grace of God neither. But the Unsteady and Unskilful, whenever Grace Operates, tho' but in part, Imagine presently they have no more Sin. Whereas they that have Discretion and are Prudent, never have the Confidence to Deny that we who even have the Grace of God, are Molested with Obscene and Filthy thoughts. For we have often had instances of Some among the Brethren, that have Experienc'd such a Degree of Joy and Grace, as to Affirm that for Five or Six Years running, Concupiscence had wither'd quite away; and yet after all, when they thought themselves Freed entirely from it, the Corruption that Lurk'd within, was Stirr'd^y up anew, and they were^y Rom. even Burnt up with Concupiscence, so as to be^{vii. 9.} Astonish'd themselves, and to cry out, *From what*

But in the Second Edition, by Dr. Pritius, is the Vth. The Words are these, viz. *Αλλά τὰ εἰ δύο πινύλαξε τίτε τῷ φωτὶς καὶ τὸ τῷ σκοτῆς εἰς μίαν καὶ τὴν αὐτὴν ἐνεργεῖ καρδίαν.*

* The Manuscript for καὶ reads ἢ.

Quarter cou'd such a Recruit of Sin make Head against us?

Let No Man then that is but in his right mind venture to say, since Grace is Present with me, I am altogether Free from Sin; Two ^a Rom.vii. distinct Persons are then Trying ^z their Strength upon his Mind. For they that have had No Experience; let Grace make but a little Effort upon them, their Thoughts presently are, that they have Gain'd the Victory, and are Complete Christians. But for my own part, I affirm the Matter to be Thus, *viz.* As when the Sun Suppose in the Heaven, Shines out into the Clear Air, and Clouds surround him and Cover him over, and Thicken the Air, he is himself no way Prejudic'd, neither as to his Light, nor his proper Substance, as being within it all. Thus it is with those that are not perfectly Cleans'd. The Grace of God they have; Sin however having fast hold of them in the Depth, they have their Natural Emotions, and their very Thoughts firmly Bent upon God, * tho' not entirely given up to that which is Good. So again on the other hand, they that in the Depth are Possess'd by the ^a Rom.vii. Good Part, I mean by Grace, are yet the ^a Servants and even Tools to Evil Thoughts, and the of Sin.

There is need therefore of Great Discernment, that a Person may by Experience Know that things are Really Thus. I tell you moreover that Even the Apostles who had the Comforter ^b 1 Cor. ix. were not altogether ^b without Apprehension. ^{27.} For with that Joy and Gladness had they also ^c Philip. ii. a Fear and ^c Trembling, proceeding from Grace ^{12, 13.} it self, and not from Corrupt Nature. But that very Grace was their Security, that they might not Turn aside ever so little.

* The printed Copies read *ε*, but the Manuscript *καίτος*.
For

For as when any one has Flung a Bit of a Stone against a Wall, he has no way Hurt or Mov'd the Wall; or as a Dart that is Shot against a Person that wears a * Breast-plate, does no manner of Harm to either the Iron or the Body, for it meets with Resistance, and it Recoils back: In like manner whatever Approaches any one Part of Sin has made to the Apostles, it never Hurt them, because they were cloath'd with the Complete ^d Power of Christ. And ^d Ephes. vi. these being themselves Perfect, had the Full Liberty to work Righteousness. ^{14, 16.}

Since then some will have it, that after Grace, the Soul is entirely Freed from all Concern, God let me tell you even in the Perfect Requires the Will of the Soul for the Service of the Spirit, that they may Harmonize together. For saith the Apostle, *Quench ^e not the Spirit.* Some ^e 1 Theff. therefore among them were not willing to be ^{v. 19.} Burthensome to others, and others again walk'd by themselves. Others yet took of them that live in the World and Distributed it among the Poor. This certainly is Preferable. For some that have Grace look only to themselves: But others are Industrious to Benefit even other Souls besides. These far Excel Those. Others again that have Grace, for the Name of God give up their Bodies to Injuries and Sufferings. These again are Above the other, that do not. Some that have Compass'd Vertue are inclin'd to Boast and receive Honours from Men, giving out that they are Christians, and Partake of the Spirit. But then others do all they can to Conceal themselves, so as even not to meet

* All the printed Copies and the Manuscript it self read *καλιβαινον* in the running Text. But in the Margin of the Manuscript are we directed to read *σωφρονα*.

with any Man. These are far * before the other.

You see that even in Perfection it self the Good Will towards God that proceeds from the Natural Will is Preferable and Abounds more.

As if a Person clad like a Beggar, shou'd in a Vision Behold himself Rich, but upon Waking Find himself Poor again and Naked: So too they that make a Spiritual Discourse seem to Deliver it Roundly enough; but not having the thing it self, which is the Subject of those Discourses, Riveted in their Mind with a sort of Taste and Power, and full Assurance of Faith, they stand merely in the Imagination of it.

Or as a Woman that is all over Clad in Silks, and Set off with Jewels, Prostitutes her self in the Public Stews: So also in such Men, their very Heart is the Infamous Receptacle of Unclean Spirits; and yet they are Forward to Discourse of Righteousness, without ever looking into the Works of it.

For as it is not possible for a Fish to Live without Water, or any thing to Walk without Feet, or without Eyes to See the Light, or to Speak without a Tongue, or to Hear at all without Ears: So without the Lord Jesus, and the strong Influence of his Divine Power, neither is it Possible to Know the Mysteries, and the Wisdom of God, or to be Rich indeed and a Christian. For these are † *Truly* Wise, and War-

* This Smells Rank of the Cell, and wants to be Qualified. We at least have not so Learn'd Christ. See the Introduction, concerning our Author's *Austerity*. p. 64.

† The Word *ἀληθως* is indeed neither in the *Morelius* Edition of *Picus*, nor in the Manuscript. However it being in all the other printed Editions, and being an Advantage to the Sense, I thought fit to Translate it.

nors, and Men of Fortitude, and the Philosophers of God, that are Led and Govern'd in the Inner Man by the Divine Power. For the Philosophers of the *Greeks* Learn Words. And others are Rude in Speech, but yet are Highly Transported and Rejoice in the Grace of God, being Men of Piety.

Let us Consider therefore which are Preferable. *The Kingdom of God*, saith the Apostle, ^f *is in Work and in Power, and not in Word.* For any one to say, that this Bread is made of Wheat, is easy enough. But he ought to tell us more particularly how it is Prepar'd and Bak'd. Wherefore also to Discourse about the Freedom from corrupt Affections and Perfection, is * *Easy. But the Experience of Coming to the very Work of Perfection, is not Common.* For the Gospel speaks very concisely, ^g *Be not Angry. Covet not. If any one Smite thee on thy right Cheek, Turn the other also. If any Man will Sue thee at the Law, and Take away thy Coat, Give him thy Cloak also.* But the Apostle that comes after Explains at large, how the Work of Purgation ought by little and little to be ^h Conducted, with Patience and Long-suffering; Feeding us first like ⁱ Babes with ^k Milk, then bringing us on to Increase, and to Perfection. For the Gospel hath said that our Cloathing is made ^l of Wool. But the Apostle has given a minute Explanation how it is Made up.

^f 1 Cor. iv. 20.

^g Matth. v. 22, 39, 40.

^h Compare Rom. v.

ⁱ Col. i. 9, 14.

^j Jam. i. 4.

^k 2 Pet. i. 4, 8.

^l 1 Cor. iii. 1.

^m Heb. v. 12.

ⁿ 1 Matth. vii. 15.

* In all the printed Copies the Sense is Imperfect, viz. τὸ δὲ λαλῆσαι πρὸς ἀπαθείας καὶ τελειότητος ὀλίγων ἐστίν. Which I think also bids fair for Contradicting our Author's Meaning in this very Homily. The Manuscript seems to Rectify All Thus, viz. τὸ δὲ λαλῆσαι πρὸς ἀπαθείας ὄχι οἱ πλείους ἢ ἐλθεῖν εἰς τὴν κατασκευὴν τῆς τελειότητος, ὀλίγων ἐστίν. which accordingly I follow.

They

They therefore that deliver Spiritual Truths without a Taste of what they speak, are much like one that in the Burning Heat Travels in some Wild Desert ; and being very Thirsty Delineates in his Thoughts a Fountain casting out Water, and himself Drinking of it, when all the while his Lips and Tongue are entirely Parch'd up with the Thirst that has Seiz'd them. Or else as if any one shou'd Prove that Honey is Sweet, but having never Tasted it, Knows not the Strength of that Sweetness. Just so are they that Discourse about Perfection and Spiritual Gladness, or Freedom from Corrupt Affections, without having the Influence and Assurance which Faith gives of them. The things themselves are not all of them just as they describe.

For when once such a one shall be thought worthy to be found in the Work, tho' but Imperfectly, he discovers as much of himself, *Truly*, says he very frankly, *I have not Found it to be as I suppos'd. For I Talk'd one way, and the Spirit Works quite and clean another.*

For Christianity is Nothing Less in Short than Meat and Drink. And the ¹ more any one Eateth of it, the more a great deal is the Mind Engag'd by its ^m Sweetness, so as not to Contain it self, or be Satisfied, and without beng Fill'd ⁿ Asking still for more, and Eating on.

As one that is Thirsty suppose, and there is given him something to Drink that is Sweet, after he has once begun to Taste it, the Closer does he keep to his Liquor, as being a great deal more Inflam'd : Nay, and as Endless almost it is to Taste of the Spirit, so as to give sufficient Grounds for the Comparison. And these are not mere Words neither. For this is the Operation of the Spirit ministring to the Mind in a Hidden way.

But

But some are of Opinion, that because they Abstain from Women, and from all things Visible, they are Saints immediately. But really it is not so. For Sin is still in the Mind, it Lives and is Exalted in the Heart. But This is the Saint, who has undergone his ^o Purgation, and is Sanctified in the Inner Man. For wheresoever Truth Abides, there does Error Fight, Endeavouring to Hide and Darken it. When the *Jews* were in Possession of the Priesthood, those of that Nation were Persecuted ^p and Afflicted, because they Persisted in the Truth, as *Eleazar* and the *Maccabees*. But now because that ever since the Cross of Christ, and the Rending of the Veil the Spirit is Departed from them; the Truth hath been ^q Reveal'd Here, and Operates among us. Wherefore again of this very Nation also, do People suffer Persecution now. Those of that former Nation were Persecuted and Afflicted, that the Lovers of the Truth might be Martyrs for it. For how shall Truth be made to Appear, unless it meet with Adversaries that are given to Lies, and run Counter to the ^r Truth? There are also some among the Brethren that endure Sufferings and Afflictions: But yet have Need ^f of Great Circumspection, lest they Fall; for one of the Brethren being once in Prayer with another, was Captivated by a Divine Power, and being Snatch'd away, saw ^t *Jerusalem*, the City Above, with its Bright Forms, and Immense Light. And he heard a Voice pronouncing, This is the Place of Rest to the Righteous. And a little after, being Blown up, and fancying the Vision he had seen Related to himself, he fell afterwards into the most Retir'd Depths of Sin, and into Endless Mischiefs.

If therefore a Person inwardly Abstracted, and far Advanc'd Fell: How can a common Person

T

say,

^o Matth. iii. 12.
² Cor. vii. 1.

^p Heb. xi. 37.

^q 2 Cor. iv. 6.

Ephes. iii. 20.

Rom. ix. 26.

Proverbs xxiii. 23.

Rev. xii. 11.

^r 1 Cor. xi. 19.

^f 1 Cor. xiii. 3.

^t Heb. xii. 22, 23.

v 1 Cor. xiii. 3. say, because I Fast and Turn * Pilgrim, and give away all v my Goods, I am certainly Holy. For the bare Refraining from what is Evil, This is not Perfection. But if thou hast once Entred into thy Darkened Mind, and hast Kill'd the Serpent that is Lower than thy Mind, and Deeper than thy Thoughts; in the very Secret Closets and Repositories of thy Soul, actually Brooding There, and Destroying thee; (for the Heart is a Bottomless Deep:) If, I say, thou hast Kill'd him, and Cast out All Uncleaness that was in Thee: *Then † indeed the Case is Alter'd.* For All, both Philosophers, and the Law, and the Apostles, and the Coming of our Saviour, * Inculcate All the Great Article of Purity. For all Men, whether *Jews*, or *Greeks*, have a Love for Purity, *tho' † they can't attain to it.*

We ought therefore to Search it out, how and by what means this Purity of the Heart may be Compass'd. Truly, no other way at all, but thro' Him who was ^u Crucified for us. For He is the ^w Way, the Life, the Truth, the ^x Door, the ^y Pearl, the Living, ^z and the Heavenly Bread. Neither is it ^a possible for any one, without that Truth, to Know the Truth, or to be Saved.

As therefore with Respect to the Outward Man, and all things Visible, thou hast Renounc'd them every one, and Distributed away thy whole

27. * The printed Copies, and the Manuscript in the running
xviii. 11. Text, read ξ νηδύων But the Margin ξ ενηδύων.

† These Words are inserted to Fill up the Sense.

* Were the Original Word πρῶτον then it wou'd answer to *laborant*, as all the Versions render it. But since the Manuscript reads πρῶτον as well as the printed Editions, but inserts without λόγῳ before it, I chose to Render it accordingly.

† In the printed Copies it is ε, but the Manuscript reads εἰ ε.

Substance;

Substance; so also with Reference to worldly
^b Wisdom, if thou hast ^c Knowledge and Elo- ^b 1 Cor. iii.
 quence, thou oughtest to ^d Reject them All and 18.
 Esteem them as Nothing, that thus thou may'it be — i. 21.
 Edify'd by the Foolishness of Preaching: Which ^c Acts xix.
 Preaching is the True ^e Wisdom, having not 19, 20.
 the Pomp of Words, but the Power that Ope- ^d Phil. iii.
 rates thro' the Holy Cross. Glory be to the Tri- 7, 8.
 nity United in the same Substance! *Amen.* ^e 1 Cor. i.
 24, 25.



HOMILY XVIII.

*Concerning the Treasure of Christians, that
 is, Christ and the Holy Spirit, variously
 Exercising them towards their Coming to
 Perfection.*

IF any one in this World is very Rich,
 and Possess'd of an Hid Treasure, with
 that Treasure, and with what Wealth
 he has, he Purchases all things what-
 ever he has a mind to. And whatsoever * Extra-
 ordinary Possessions he is desirous of in this World,
 Them does he Compass with Ease, Depending
 on his Treasure: Because, with the Help of
 That, he readily Procures All Possessions that
 Suit his Inclinations. So also they who Seek
 † first of God, and have Found, and Obtain the
 Heavenly Treasure of the Spirit, the Lord shining
 in their Hearts, Fulfil the whole Righteousness
 of the Vertues, with that entire Extent of Good-
 ness there is in the Commandments of the Lord,

* The Manuscript here inserts ἐξ α'φ'ε'υ.

† Πρωτον is wanting indeed in the Edition of *Marelinus*,
 and in the Manuscript. But I follow the other Copies, as
 Evidently Alluding to Matth. vi. 33.

from that Treasure that is within them, CHRIST; and by means of That do they Amass together a yet larger Store of Heavenly Wealth. For by means of the Heavenly Treasure do they Work every Vertue in the whole Circle of Righteousness, and every Commandment of the Lord, by the Help of the Invisible Riches of the Grace within them.

To the same Effect the Apostle also, in those
^a 2 Cor. iv. Words, *We have^a this Treasure in Earthen Vessels*; That is, which being yet in the Flesh they were thought worthy to Possess within them, the
^b Ephes. iii. Sanctifying ^b Power of the Spirit. And again,
^{16.} *Who^c of God is made to us, Wisdom, and Righteousness, and Sanctification, and Redemption.*
^c 1 Cor. i. *Whoever therefore hath found and Possesses within himself this Heavenly Treasure of the Spirit, he Fulfils^d in this Spirit All the Righteousness of the Commandments, and the complete Practise of the Vertues, without Blame, and in Purity; moreover also without Compulsion^e or Difficulty. Then let us also Beseech God, and seek Diligently unto him, and Pour out our Supplications before him, that He would Freely grant unto us the Treasure of his Spirit, and that Thus we may be Enabled to Walk in*
^d John iii. *All his^f Commandments without Reproof, and without Blemish, and Fulfil all the Righteousness of the Spirit in Purity, and Perfection, thro' the Heavenly Treasure, which is Christ.*

For he that is Poor, and * Naked, and a Beggar, and just Famish'd, can Purchase Nothing in the World: His very Poverty Restrains him. But he that has a Treasure at Command, he as was said before, very Readily, and without Trouble, is Master of what Possession he pleases. So too the Soul that is Naked, and Destitute of

* The Manuscript after πένυς adds εἰς γυμνῆς.

the Fellowship^{of the Spirit}, and under the Hard & Streights^{of Luke xv} of Sin, cannot, wou'd he ever so feign, Produce any one of the * Fruits of the Spirit of Righteousness in Truth and Reality, before it actually Partakes of the Spirit it self. 16, 17.

But withal, it behoves every one to Oblige himself by Force to Petition the Lord, that he may be thought worthy to Receive and Find the Heavenly Treasure of the Spirit, so as without Trouble and Difficulty to be Able to Perform All the Commandments of the Lord, Blameless, and in Purity: Which Before, even with Violence, he cou'd never do. For being Poor and Destitute of the Communication of the Spirit, how shou'd it possibly come by such Spiritual Possessions, Unprovided with the Treasure and Riches of the Spirit? But the Soul, which, by the Searching of the Spirit, by Faith, and much Patience, hath Found the Lord the True Treasure, produceth the Fruits of the Spirit, as was said Before, and Performs All the Righteousness and Commandments of the Lord, which the Spirit hath Commanded, in and by her, with Purity, without Defect, and Free from Blame.

Or to give again another Illustration, when a Man suppose that is Rich, is to make a Splended Entertainment, he takes out of that Wealth and Treasure, which he has already; nor is he in the least Apprehensive that he shall Want any thing, as having an Ample Fortune. And Thus does he Regale the Guest he Invited with Magnificence and Splendor, setting Variety of New Dishes still before him. But one that is Poor, and without such a Fortune, if ever he shou'd

* The Manuscript reads τῶν καρπῶν which much better agrees with εἶδη than τὸν καρπὸν in the printed Copies.

have a mind to Entertain his Friends ; he has every thing to Borrow ; both Vessels, Table Linen, and other Equipage. And Thus after all, when the Guests have done, a thing of Course at a poor Man's Entertainment, he Returns Home to every Man that he had Borrow'd of, the Silver, or Table Linen, or any other Furniture. So that, when every thing is Restor'd to the right Owner, he remains of himself Poor and Naked as ever, having No Wealth of his own, to Chear up himself with. Thus they also that are Enrich'd with the Holy Spirit, that have the Heavenly Riches in Truth, and the Communion of the Spirit within * themselves ; if they speak the Word of Truth to any, or Impart to any their Spiritual † Discourses, Proposing thereby to Chear their Souls, it is out of their own Store, and their own proper Treasure, which they are Possess'd of in themselves ; out of that do they Speak, and from that do they Glad the Souls of them that Hear their Spiritual Discourse. Nor are they Afraid they shall be at a Loss, because they have in actual Possession that Heavenly Treasure of Goodness, from which they Take and Revive those that are Spiritually Entertain'd by them. But he that is Poor and not Possess'd of the Riches of Christ, and has not that Spiritual Treasure in his Soul that sendeth forth an universal Goodness both of Words and Works, of Divine Thoughts and Mysteries Unutterable ; tho' he is willing to Speak the Truth, and to Comfort some that hear them : Yet not having Obtain'd the Word of God in Power and Truth within him ; but only Recollecting and Borrowing Sentences from

* The printed Copies have *αὐτοῖς*, but the Manuscript *ἐαυτοῖς*.

† The Manuscript reads *λόγους πνευματικῶν*.

every part of Scripture, or what he has Heard from Spiritual Persons, and Relating, and Teaching them, Lo, he seems indeed to make others Glad, and they certainly Enjoy the Benefit of what he Delivers: But when he has Done Repeating, every Word Returns back to its proper home, whence it was Taken; and the Man himself remains ^a Naked and Poor as afore: Having No Treasure of the Spirit he can call his Own, whence to Take, and Profit, and Revive, not being first Reviv'd himself, nor Rejoicing in Spirit.

^a Eccles. xxxvii. 19.

For which reason ought we first to beg of God with ^b Earnestness of Heart, and with Faith, ^b Lu. xxii. 44. that he would grant unto us that we may Find his Riches, the True Treasure of Christ, in our Hearts, in the Power and Efficacy of the Spirit. And Thus having found first within our selves the Benefit of it, Salvation and Eternal Life, the Lord himself, we shall then Profit ^c others also, ^c Lu. xxii. 32. as we are Able to have Access to them: ^d Producing from that Treasure of Christ within us, ^d Matt. xii. 35. All the Goodness of Spiritual Discourses, and Declaring Heavenly Mysteries. For so it pleased the Good Will of the Father, that he should Dwell with every one that Believeth, and is Desirous of Him. *For he that Loveth me,* ^e says ^e John xiv. 21. *Christ, shall be Lov'd of my Father, and I will Love him, and will Manifest my self to him.* And again, ^f *We will come unto him, I and my Father,* ^f — v. 23. *and make our Abode with him.* Thus did the Infinite Kindness of the Father Will. Thus was the Inconceivable Love of Christ Pleas'd. And thus did the Unspeakable Goodness of the Spirit Promise. Glory be to the Tender Mercies of the Holy Trinity, which Surpass all Expression! For they that have been thought worthy to ^g be ^g John i. 12. *come the Sons of God,* and to be ^h *Born of the Spi-* ^h — iii. 35. *rit*

¹ 2 Cor. iv. *rit from Above*, and have Christ within ⁱ Enlight-
^{6.} ning and ^k Refreshing them, are Led by the Spi-
^{Matth. x.} rit after various and divers manners, and are Actuated
^{28.} by Grace invisibly in the Heart; and that too is Attended with Spiritual Rest.

But let us produce the Characters Observable in the World of such Enjoyments, to Illustrate in some measure by particular Examples the Methods of the Spirit in the Soul. At a certain
¹ Luke xv. time then are they Elated, as at a ¹ Royal Ban-
^{25, 32.} quet, and Rejoice with Joy and Gladness not to be Expressed. At another Season are they as the Bride, that in Communion with the Bridegroom Enjoys Divine Pleasures. At other times they
¹ Joh. i. are as the ^m Angels, which are not Clogg'd with
^{3, 4.} this * Earthly Tabernacle, so Exceeding Fine and Light are they, even Body and all. At other times again like Men Overcome with Drink, they are Exhilarated, and even Intoxicated with the Spirit, Drunk with Divine and Spiritual Mysteries.

At other times, they are as it were All in
¹ Pf. cxix. Grief and Lamentation for ⁿ all Mankind and
^{136.} Interceding for the whole Stock of *Adam*: They take up a Wailing and a Weeping for it; the Love of the Spirit for the Humane Nature Kindling and Flaming out within them. At other times the Joy and Love of the Spirit Inflames them to that degree, that were it possible, they wou'd Snatch up every Man into their own Bowels, not making the Least Distinction of the Bad from the Good.

At other times they are Humbled so far below every other Person in the Self-Abasement of the

* So I chuse to render *ἀσώματοι* here, because else I shou'd make the Author Clash with himself, Hom. iv. where he calls Angels *σώματα*, alluding to the Etherial Vehicles.

Spirit,

Spirit, as to think themselves Inferior to, and Less than All. At other times they are* Exercis'd by the Spirit with Joy Unutterable. At other times they are like a Strong Man that having put on the Royal ° Armour, and coming ° Ephes.vi. down in Battle upon his Enemies will Fight va- 11. liantly against them, and Overcomes them. For Luke xi. in like manner, he too that is Spiritual taketh 22. the Heavenly P Weapons of the Spirit, and P 2 Cor. x. comes upon his Enemies and Fights them, and 4. treads q them under his Feet. At other q Joh. v. 4. times doth the Soul Rest in Great Silence, and Calmness, and Peace, being given up to Spiritual Pleasure, Rest unspeakable, and Safety. At other times it is r Instructed by Grace in a sort r Wisd. ix. of Understanding and Wisdom not to be De- 17, 18. scrib'd, and a Knowledge f of the Spirit that is P sal. li. 6. past † finding out, in such things as it is impos- Ephes.iii. sible for the Tongue and r Mouth to Utter. At r 2 Cor. other times it becomes as a common Man. xii. 4. So very Various is the Way of Grace in them; and such Variety is there in the manner after which it Conducts the Soul, Refreshing according to the Will and Pleasure of God. And with equal Variety does it Exercise her, thereby to Restore her Perfect and Blameless, and Pure to our Heavenly Father.

But these aforesaid Operations of the Spirit are Peculiar to those Heights that Border very near upon Perfection. For those several Refreshments of Grace we before mention'd, are Ex-

* The printed Copies read διατηρῶν), But the Manuscript καλαποιῶν), which I follow.

† If we read with the common Copies γνώσεις πνεύματος ἀνεξερεδονήτα, the Author had perhaps in his Eye *Isaiab* xl. 28. If with the Manuscript ἀνεξερεδονήτα, then it alludes to *Job* xxviii. 12--21.

press'd indeed very differently. However, there is No Intermission of their Influence at all; but one Operation continually succeeds another. For when the Soul has once Arriv'd to the Perfection of the Spirit; and is thoroughly Cleans'd from all its Corrupt Affections; and is United by an Ineffable Communion, to the Spirit the Comforter; and is thoroughly mix'd with the Spirit; and is thought to become Spirit it self, being * so mix'd: Then is it All Light, All Eye, All Spirit, All Joy, All Rest, All Gladness, All Love, All Bowels, All Goodness, and Clemency. For as a Stone in the Bottom of the Sea, is every manner of way Surrounded with Water: So are these every way Drench'd with the Holy Spirit, are made like to Christ himself, Possessing unalterably within themselves the † Vertues of the Power of the Spirit, being Blameless within *and without*, and Spotless and Pure. For being brought to due Perfection by the Spirit, how is it Possible they shou'd Outwardly Produce the * *Fruits* of Sin? But at all times, and in every instance, do the Fruits of the Spirit Shine ^u Bright-Gal. v. 22, ly out in their whole Deportment.

^{23.}
Matth. v.
16.

And therefore let us also Beseech God, and Believe in Love, and abundant Hope, that he may grant unto us the Heavenly Favour of the Gift of the Spirit; that the Self-same Spirit may

* The Mixture here implies Nothing *Gross* or *Corporeal* any more than the Mixture the Apostle mentions between the *Word of God*, and *Faith* in the Hearer. *Heb.* iv. 4.

† *By the Vertues*, &c. I am apt to understand that Sevenfold Vertue or Power of the Holy Ghost, which our Blessed *Saviour* was Baptiz'd with as Man. Compare *Matth.* iii. 16. *Isaiah* xi. 2. *Col.* ii. 9. And thro' Him the *Church*. Compare *John* i. 18. 1 *John* ii. 27. *Col.* i. 9. See the first Collect in the Office of *Confirmation*.

* The Manuscript reads *αεζπών*, which agrees better with the Context.

Govern,

Govern, and Lead us into All the Will of God; and may Refresh us with all that usual Variety of the Rest he gives; that by the means of such an Administration, and the Exercise of Grace, and Spiritual Improvement we may be thought worthy to come to the Perfection of the Fulness of Christ, as the Apostle ^w expresses it, ^w Ephes. *That ye might be Fill'd with all the Fulness of* ^{iii. 19.} *God.* And ^x again, *Till we all come unto a per-* ^x iv. 13. *fect Man, unto the measure of the Stature of the Fulness of Christ.* The Lord hath Promis'd to all that believe in him, and Ask *in y Truth,* that ^y John iv. *He will Give to them the Mysteries of the* ^{24.} *Ineffable Communion of the Spirit.* And therefore let us, having entirely Devoted our selves to the Lord, make what hast we can to Attain the Good Things we have before mention'd, being Consecrated both in Soul and Body, and Nail'd to the Cross of Christ may become Worthy of the Eternal Kingdom, Giving Glory to the Father, and the Son, and the Holy Spirit unto Ages. *Amen.*



HOMILY XIX.

Christians that are willing to Improve and Increase, ought to Force themselves to every thing that is Good; in order to be Freed from the Sin that dwells within them, and to be Fill'd with the Holy Spirit.



HE that is Desirous to come to the Lord, and to be thought Worthy of Eternal Life, and to become the very ^a Mansion House of Christ, and to be Fill'd with the Holy Spirit, that so he may bring forth the Fruits of the Spirit, and Perform the Commandments of Christ in Purity, and without Blame: This Person ought to Begin first with ^b Believing in the Lord, to give himself entirely up to the Directions of his Commandments, and to Bid an universal Farewel to the World, that so his Mind may not be * wholly Engross'd by any of the Things that do ^c Appear.

He ought withal ever to Continue Instant in Prayer, in the Faith and Expectation of the Lord, waiting at all times for his ^e Visitation and Help, with the full Bent of his Mind continually Fix'd upon it. Then ought he to Force himself upon every good Work, and to All the Commandments of the Lord, by reason of the ^f Sin that is Present with him. For instance; let him Force himself to be of a Lowly Mind before all Men, and let him Esteem ^g himself Inferior and Worse than they, not Seeking the ^h Honour,

^a Compare

Ex. xl. 34.

¹ Cor. iii.

16.

John xiv.

23.

Re. iii. 20.

^b Joh. xiv.

1.

² Cor. iv.

18.

^d Rom. xii.

12.

¹ Thef. v.

17.

Luk. xviii.

1.

^c Pfal. xl. 1.

cvi. 4.

^f Rom. vii.

20, 21.

^g Phil. ii. 3.

^h John v.

44.

xi. 43.

* The Manuscript reads ὄλας.

or Praise, or Glory of Men from any one, according as it is written in the Gospel: But by ⁱ Setting the Lord and his Commandments ever before his Eyes, Desirous of Pleasing Him only in Meekness of Heart, as the Lord himself ^k Prescribes, *Learn of me, for I am Meek and Lowly of Heart, and ye shall find Rest unto your Souls.*

ⁱ Pf. xvi. 8.
^{Acts ii. 25:}
^{Pfal. cxix.}
^{24.}
^k Matt. xi. 29.

In like manner let him Accustom himself to be Merciful, Kind, Tender-hearted, and Good to the utmost of his Power, as our Lord expresses it, ^l *Be ye Good and Kind, even as your Heavenly Father also is Merciful.* And again, ^m *If ye Love me, keep my Commandments.* And again, *Use Violence, (* for the ⁿ Violent take the Kingdom by Force) and ^o Strive to enter in at the Strait Gate.*

^l Luk. vi. 35, 36.
^m Joh. xiv. 15.
ⁿ Matth. xi. 12.
^o Luk. xiii. 24.

Above all things let him keep Inviolably in Mind the Humiliation of our Lord, and his Manner of Life, his Meekness and Conversation, as the Standard that is never to be Overlook'd; let him *continue ^p Instant in Prayer, ever Praying and Believing, that the Lord at his ^q Coming may Dwell in him, and make him ^r Perfect, and ^s Strengthen him in all his Commandments, and that the Lord may become the ^t Habitation of his Soul.* And Thus the things which he does now by Violence, and with a Reluctant Heart, he will in time do Freely, by Habituating himself constantly to that which is Good, and being ever ^u Mindful of the Lord, and in ^w much Love ^x waiting for him. Then the Lord observing so Strong a Desire, and a commendable Industry, how he Forces himself to Keep the Lord in Remembrance, and Always to that which

^p Ro. xiii. 12.
^q Rev. xxii. 12.
² Cor. vi. 18.
^r 1 Pet. v. 12.
^s Phil. iv. 13.
^{Ephes. vi.}
^{10.}
^t Pfal. xci. 1, 2.
^{Pro. xviii.}
^{10.}
^u Pfal. cxix. 81, 82.
^w Luk. vii. 47.

* The Manuscript after βιάζεσθε adds these Words, βίασαι τὸ ἀσπάξασθαι τὴν βασιλείαν τῶν οὐρανῶν καὶ ἀγωνίζεσθε, which are Translated in the Parenthesis Above.

is Good, to Lowliness of Mind, and Meekness, and Love he even * *Wrests* his Heart, tho' never so Unwilling, and orders it as far as he is able, by main Force: Then, I say, does the Lord shew † Mercy to him, and Redeems him from his † Enemies, and from the Sin that † Dwelleth in him, † *Filling him with the Spirit*. And thus for the future, without Compulsion or Difficulty, does he Perform the Commands of the Lord in † Truth. But it is rather the Lord † himself that doth his own Commandments in him; and then he Brings forth the Fruits of the Spirit in † Purity.

† Luke i.

74.

† Rom. vii.

24.

† Ephes. v.

18.

—iii. 19.

† Ephes. v.

9.

† If. xxvi.

12.

Joh. iii. 21.

Phil. ii. 13.

† Joh. xv.

2, 5.

† Rom. xii.

19.

† Ro. viii.

26.

† Coloss.

iii. 12.

But first he that comes to the Lord, ought thus to Force himself to that which is Good; and tho' his Heart be ever so much against it, to Wait continually with an Unshaken Faith for his Mercy; and to Force himself to Love, if he be destitute of that Grace; to Force himself to Meekness, if he wants Meekness; to Force himself to shew Compassion, and to have a merciful Heart; to Force himself to endure Contempt, and to Bear up with a courageous Patience, when Despis'd; and tho' he is Set at Naught, or Disgrac'd, not to be mov'd with Indignation at it, according as it is written, *Dearly † Beloved, Avenge not your selves*; to Force himself to Prayer, if he have not the Spiritual Prayer; and thus does God Beholding him in these Conflicts, and Torturing himself with Violence, tho' with a reluctant Heart, Grant unto him the *True † Prayer of the Spirit*, Bestow upon him the True Love, the Meekness of Truth, *the † Bowels of Mercies*, the True Clemency, and to Speak out all at once, Fill him with the * Fruits of the Spirit.

* The printed Copies reads *ἀγαπᾷ*, the Manuscript *ἀγαπᾷ*.

† The Manuscript for *εἰς ἑλπίδα*, reads *τὸ ἑλπίδα*. &c.

† The Manuscript for *τὴν καρπὸν* reads *τῶν καρπῶν*.

But now if any one that is destitute of Prayer, Forces himself to Prayer only that he may have the *Prayer* * of *Grace*, but exerts no such Vigour after Meekness, and Humility, and Love, and the other Commandments of the Lord, neither is in any Concern, at any Pains, or has any Conflict about the due Regulation of them: As to his Option and Free Choice the Prayer of Grace is sometime granted him with Rest and Gladness † from the Spirit; but then it is apart by it self, just according to his Petition. But in his Manner and Behaviour he is exactly as he was Before: Without Meekness, for he fought it not, neither Prepar'd himself to become so; without Humility, because he Ask'd ^h not for it, and ^h Jam. iv. took no Pains about it; nor has he a Love for 2. all Men; forasmuch as he never had any Concern or ⁱ Agony in the Offering up of his Prayer ⁱ Luk.xxii. for it. And in the Execution of the Work he 44. is upon he has not Faith and Confidence towards God because indeed he is * unacquainted with himself, has not yet discover'd that he wants it, neither has he Labour'd with any sort of Affliction, when Petitioning to Obtain from the Lord a Steady and True Affiance in Him.

* The printed Copies read *δὲ χάρις χάρις*, which agrees I own with *δὲ χάρις χάρις* *Opusc. de Lib. Mentis, Cap. 18.* But the Manuscript, which I follow, reads *δὲ χάρις χάρις*. Both Readings point full upon the *Infus'd* or *Supernatural* Prayer.

† The Manuscript here reads *ἐν πνεύματι*, which *ἐν* is not the printed Editions.

* The Manuscript reads *ἐκ ἔγνωκεν*, which *ἐκ* is wanting in the Editions of *Palthenius* and *Dr. Pritius*. *Palthenius*, by his Version, plainly supposes it in the Original. *Dr. Pritius* follows the Omission after *Palthenius* in the Text, but in his Translation is at some Pains to express the same. But had he Consulted either the Octavo or Folio Edition by *Picus*, it had been Better.

For it behoves every one, as he * Forces and Constrains himself to Prayer, with an unwilling Heart, so also to an Assurance in God; so also to Humility; so also to Meekness, Sincerity, and Simplicity: So also to All-patience ^k and Long-suffering, according as it is written, with Joy. Thus ought he by an habitual Violence to Esteem himself as Nothing, and to take up with the Reputation of being Poor, and *the* ^l Last of all Men. Care shou'd be taken to Break himself of Unprofitable Discourse, ever to Meditate upon the things of God, and to Declare them with his Mouth, and with his Heart. The same way shou'd he proceed not to Boil with Anger, and not to be Clamorous (according as it is said, ^m *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking be put away from you with all Malice:*) † to Conform to our Lord's whole Department, to the entire Exercise of Vertue, to a way of Life that is Good and Reputable, to an universal Good Conversation, to All the Humility of Meekness, so as neither to be Exalted, nor High-minded, nor Puff'd up, nor to Speak against any Man.

All these ought he to bring himself to by downright Force, that is desirous to become Approv'd and well-pleasing to Christ, that so the Lord, (when he shall Behold this Forwardness and Full Intention of his in thus Compelling himself to All Goodness, and Simplicity, and Kindness, and Humility, and Love, and Prayer, and how he Drives himself to them with an high Hand) may Impart his whole self to him, the Lord himself Performing all these things of a Truth, within

* The Manuscript reads βιάζειν καὶ ἀνγκάζει

† The Manuscript, and Edition of *Morelius*, omit ἕως here, which is in all the other printed Copies.

him in Purity, without Trouble, and without Compulsion, which Before he was not Able, not even with Force and Violence to Observe, by reason of Sin Dwelling in him. And all these Exercises of Vertue become to him as Nature. For * the Lord for the future when he comes, and is in him, and he in the Lord, Performs in him his own Commands without Labour, Filling him with the Fruits of the Spirit.

But if any one forces himself only to Prayer, till such time as he receives the Gift of it from God: But uses not the like Violence to bring himself to these above-nam'd Obligations, neither struggling for them, nor using himself to them: He can never Compass the Practice of them in Purity, and without Blame. But thus does it Behove him to Predispose himself as much as possible to that which is Good. For the Divine Grace comes upon him in the very ⁿ moment of Prayer and ⁿ Dan. ix. Supplication. For *God is* ^o *Good*, and *Kind*, and ^{21.} and to those that Ask of him doth he Grant ^{Acts x. 30.} their Requests. But he that has not the afore-^o Pf. c. 4. mention'd Particulars, neither hath us'd himself ^{Luk. vi. 35.} to them, nor yet Predispos'd himself for them; ^{1 Pet. ii. 3.} shou'd he even Receive the Grace, he will as certainly Lose it, and Falls thro' Pride. Or else he makes no Progress and Improvement in the Grace Bestow'd upon him, because he does not give himself in a ^p deliberate way to the Com-^p Pf. cxix. mandments of the Lord. For the Mansion House, ^{173.} and Rest of the Spirit, is ^q Humility, and Love, ^q If. lvii. and Meekness, and the other Commandments of ^{15.} the Lord. ^{John xiv.}

Whoever therefore is willing to Please God in ^{23.} truth, and receive from Him the Heavenly Grace ^{1 John iv. 16.} of the Spirit, and to ^r Grow up, and to be ^r Per-^r 2 Pet. iii. 18.

* The Manuscript here inserts *γὰρ*.

^r Joh. xvii.

Pf. cxix. 104, 128. fected in the Holy Spirit, ought to Force him-
 self upon all the Commandments of God, and
 to bring his unwilling Heart in Subjection to
 'em, according as it is written, ^c *Therefore hold*
I Straight all thy Commandments, and all false
Ways I utterly Abhor. For as a Man in order
 to Perseverance in Prayer Acts with Violence and
 Constraint till he can bring himself to it: So also
 in All the instances of vertuous Practice, if
 he has but a willing mind, he is Violent and
 Pressing with himself, and actually brings him-
 self to a Good Habit. And thus Asking and
 Praying to the Lord at all times, even after he
 has Obtain'd his Petition, and is come to ^u Taste
 of God, and is made Partaker of the Holy Ghost,
 he takes true Pains to ^w Improve the Gift im-
 parted to him, and to make it Flourish, Reposing
 himself in his Humility, in Love, in Meekness.

^a 1 Pet. ii. 3.
 Pf. xxxiv. 8.
 Heb. vi. 4.
^w Matth. xxv. 16.

The Spirit it self grants him these, and Teaches
 him the True Prayer, the True Love, the True
 Meekness: Which before he Forc'd himself to,
 and Sought after, and was Solicitous about; and
 which took up his whole Thoughts; and at last
 they were Given him. And being thus ^x Grown
 up, and Consummated in God, he is thought
 worthy to become the Heir of the King-
 dom. For the Humble Man never Falls. For
 whence shou'd he Fall, who is Below All?
 Self-Elevation is a Great Abasement: But Self-
 Abasement is a Great Exaltation, and Honour,
 and Dignity.

^a Ephes. ii. 21.
 — iv. 15.
 Col. ii. 19.

Let us therefore bring our selves by Constraint
 and Force to an Humble Frame of Mind, not-
 withstanding that the Heart may be unwilling;
 and to Meekness, and to Love, Intreating and
 Beseeching God in Faith, and Hope, and Love,
 without Ceasing, with such an Expectation and
 View, that he will send his Spirit into our Hearts,
 that

that we may Pray to God, and Worship him in Spirit and in Truth, and the Spirit it self [** may^y Pray in us; that the Spirit it self*] may^y Ro. viii. 26, 27. Teach us the True Prayer, which at present [*tho' † using Violence we cannot make; the True Humility of Mind, which at present*] we cannot even with Violence bring our selves to; Bowels of Mercies, Kindness, and All the Commandments of the Lord; that he may Teach us to Do them of a Truth, without any Let of inward ** Dis-*satisfaction or outward Obstruction as the Spirit it self knows how, when it Fills us with his || Fruits.

And Thus the Commandments of God being Fulfill'd by ** us thro' his Spirit, who alone*² 1 Cor. ii. 11. *knows the Will of the Lord, and that Spirit Perfecting us*^a in it self, and being it self *b Com-*^a 2 Cor. xii. 9. 1 Cor. xiii. 10. 1 John iv. 12. pleted in us, when once Cleans'd from All the Pollution and Stain of Sin, it will then Present our Souls to Christ, as Beautiful Brides, Pure and Blameless: We on the one hand Reposing our selves in God, in his Kingdom, and God on the other taking up his Rest in us, to Endless Ages! Glory be to his Mercies, and Compassion, and Love; for that he hath vouchsaf'd to Admit the Race of Mankind unto so Great Honour and Glory, Thought them worthy to be the Sons Matth. xii. 25. of his Heavenly Father, and Declar'd them to

** The Manuscript here inserts εν ημῖν δέξηται: ἵνα αὐτὸ τὸ πνεῦμα διδάξῃ &c.*

† The Manuscript here again inserts καὶ βιαζόμενοι ἐκ ἕσπερου ταπεινοφροσων ἀληθινὴν ἢ νῦν ———

** The Manuscript reads ἀκόπως for ἀλύπως I take in Both.*

|| The Manuscript reads τῶν καρπῶν

** The Fol. Edit. and Dr. Pritius read ὑμῶν. But Morelius and the Manuscript ἡμῶν.*

be his own Brethren. To Him be Glory for Ever! *Amen.*



HOMILY XX.

Christ alone, the True Physician of the Inner Man, is Able to Heal the Soul, and to Adorn her with the Robe of Grace.

^a Compare

2 Cor. v. 3.

Rev. iii.

17, 18.

—xvi. 15.

—xix. 8.

Gen. iii. 7,

10, 11.

Ex. xxxii.

25.

^b Ro. viii.

9.

^c Ro. i. 26.



IF any one is ^a Naked for want of the Divine and Heavenly Cloathing, which is the Power of the Spirit, as it is said, *Now ^b if any Man have not the Spirit of Christ, he is none of his:* Let him Weep, and Intreat the Lord that he may Receive the Spiritual Cloathing which is from Heaven; that he may have a Covering for his Soul Disrob'd of the Divine Power. For he is Cloath'd with the Great Shame of Vile ^c Affections, that is not Clad with the Garment of the Spirit.

For as in the things that are Seen, if any one is Naked, he is in much Confusion and Disgrace; even Friends turn away from their Friends that are Naked, and near Kindred from those they are Related to. Nay, *Children that have discover'd their Father to be Naked, Turn'd away their Faces,* that they might not come full upon their Father's Naked Body: *But have gone backwards and Cover'd him,* and by that means were their Eyes taken off. Thus does God even Turn away from the Souls that are not Cloath'd with the Garment of the Spirit in the Full Assurance of

of Faith, as not *having put* ^d *on the Lord Jesus* ^d Ro. xiii. 14. *Christ in Power and in Truth.*

The very First Man, when he Beheld himself Naked, was Asham'd. So Great is the Disho- Gen. iii. 7. nour that attends Nakedness! If therefore in relation only to the Body, he being Naked exposes us to so much Shame: How much rather is the Soul that is Uncloath'd of the Divine Power, that wears not, nor is Clad with the Raiment not to be Describ'd, Immortal, and Spiritual, the *Lord Jesus Christ* himself in Truth, Cover'd over with Superior Shame and Dishonourable Affections. And every one that is Uncloath'd of that Divine Glory ought in like manner to be Asham'd of himself, and to Acknowledge the Disgrace he is under: As *Adam* was Asham'd with respect to his Body being Naked; tho' he made himself a Covering of Fig-Leaves, he bore his Shame notwithstanding, well knowing his own Poverty and Nakedness. Let therefore such a Soul Ask of Christ the Donor, who Cloaths it with Glory in the Light, which Surpasses all Expression, without making to it self any Covering of vain Thoughts, or being Deluded with an Opinion of its own Righteousness, and imagining that it hath on the ^e *Garment of Salvation.* ^e If. lxi. 10.

For if any one stands only upon his *own Righteousness* (* not looking for the ^f *Righteousness of* ^f Rom. x. 3, 4. *God, which is the Lord, who as the Apostle Speaks, is made* ^g *to us Righteousness and Redemption:*) ^g 1 Cor. i. 30. the Pains he takes are Vain and Fruitless. For every such Opinion of his own Righteousness is

* The Reading and Version of the printed Copies seems Imperfect. The Manuscript inserts here with advantage *μη εὐδεχόμενος τὴν τῆ Θεῶ δικαιοσύνην ἣτις ἐστὶν ὁ κύριος ὡς Θεοὶν ὁ ἀπίστος* (and in the Margin, *ὅς ἐχρημάτη ἡμῖν) δικαιοσύνη καὶ ἀπλύτρωσις.*

at the last Day plainly laid Open as a Filthy Rag, If. lxiv. 6. as saith the Prophet, *All our Righteousness is become as a Filthy Rag.*

Let us therefore Beg of God, and Intreat him that we may put on the Garment of Salvation, our Lord Jesus Christ, the Inexpressible Light, which such Souls as once have it shall Never put off again: But in the Resurrection their Bodies also shall be Glorified with the Glory of that Light, which Faithful and Noble Souls are Cloath'd with at present, according to the ^h Apostle, *He that Rais'd up Christ from the Dead, shall also Quicken your Mortal Bodies by his Spirit that dwelleth in you.* Glory be to his Tender Mercies, and Compassion, which Surpass all Expression and Utterance!

And again, as the Woman that was Diseas'd with an Issue of Bloud, when She became a True ⁱ Believer, and had Touch'd the Hem of our Lord's Garment, was Heal'd immediately; and the Impure Fountain of her Bloud was ^k Dried up: So every Soul that has the Incurable Wound of Sin, the Fountain of Unclean and Wicked Thoughts, if she will come to Christ, and with a true Faith Pray to Him; she Recovers her Health, Free from that Fountain of Corrupt Affections, which was Incurable; and that Fountain which sendeth forth Impure Thoughts, only thro' the Power of Jesus, Abates and is Dried up. Neither is it in the Power of any other to Heal this Plague. For so nicely Careful was the Enemy in the Transgression of *Adam*, as to Wound and Darken the inner Man, the Ruling Part in him, the Mind that look'd directly upon God. His Eyes after that were Turn'd off to Sin, and Corruption, being shut out from the Good Things of Heaven.

So Greatly was he Wounded, that it was not Possible for any one, besides the Lord, to Heal him : To him Alone is it yet Possible. For at his Coming *he took away the Sin of the World*; Joh. i. 29. that is, he dried up the Unclean Fountain of the Thoughts of the Soul. For as that Woman that was Discas'd with an Issue of Blood, had Spent All she was Worth upon those that had * *Promis'd* to Heal her, was yet Cur'd by no Man, till such time as she came to the Lord with a True Faith, and Touch'd his Hem ; but thus she was presently Sensible that she was Heal'd, and the Flux of her Blood was Stopt. Thus is it with the Soul that has been Wounded from the Beginning with this Incurable Wound of Sinful Affections: which None of the Righteous, neither the Fathers in general, nor the Prophets, or Patriarchs in particular have been Able to Cure.

Moses came, but was not Able to give a perfect Health. The Priests, the Gifts, Tithes, ¹ If. i. 13. Sabbaths, New-Moons, Washings, Sacrifices, whole ^m Burnt-Offerings, and every other Branch ^m Pf. xl. 6. of Righteousness were Punctually Observ'd under the Law. And yet the Soul cou'd not be ⁿ Heal'd, and Cleans'd from the Impure Foun- ⁿ Heb. x. 4. tain of Sinful Thoughts. Neither cou'd All its Righteousness Avail any thing towards the Healing of him: Till such time as the Saviour came himself, the True ^o Physician, who Healeth ^o Luk. iv. 23. ^p Freely, who Gave himself a ^q Ransom for the Race of Mankind. He ^r Alone wrought the ^p Matth. x. 8. Great and Saving Redemption, and Cure of the Soul. He it was that Set ^f Free from the State of Bondage, and Brought it out of ^r Darknes, ^f If. lix. 16. ^f Joh. viii. 36.

* All the printed Editions read *ιαλῆσαι δ' αὐτῶν* But the Manuscript more agreeably to the running Sense of our Author *ιαλῆσαι ἰπαγγελλομένοις*; which I follow. ^r Luk. i. 79. ^{Col. i. 13.} ^{Matth. iv. 16.}

^u Luke ii. having ^u Glorified it with his own Light. He indeed hath Dried up the Fountain of Unclean Thoughts; for *behold*, saith the Scripture, *the Lamb of God which taketh away the Sin of the World.*

^w Eccelus xxxviii. 4. For its own Medicines out of the ^w Earth, that is, its own Righteous Actions only, were not Able to Cure and Heal it of so Great a Plague Invisibile. But by the Heavenly and Divine Nature, the Gift of the Holy Spirit, by Vertue of this Medicine only was Man capable of Recovering Health, and of coming to Life, being Purified in his Heart by the Holy Ghost. But as there, in the foregoing Instance, the Woman, though she could not be Heal'd, but her Sore continu'd, yet had she Feet at the same Time to come to the Lord, and so coming might be Heal'd: As also that Blind Man that could not Go, nor come to the Lord, because he could not See: Yet sent he out a cry, more ** Piercing, than if banded to him by Messengers*; for said he, ** Thou Son of David have Mercy on me.* And thus by having ^y Believ'd, did he Obtain a Cure, the Lord coming in Person to him, and making him to See. Thus also the Soul, though it has been wounded with the ^z Wounds of vile Affections, and though it be Blinded with the Darknes of Sin: It retains its Will however, wherewith to Cry after, and to Call upon Jesus, that so he may Come and work Eternal Redemption for the Soul.

For as that Blind Man, had he not Cried out; and the Woman with the Bloody Flux, had she not come to the Lord, they had neither of them

* In this Version I follow that of *Picus* rather than those of *Falckenius*, and after him of Dr. *Prinius*, who Both render *ἄγγελον* by Angels. The Reader may take his Choice.

been Heal'd : So if any come not to the Lord of his own Will and Motion, and Petition him with the full Assurance of Faith, he is by no means Heal'd. For why were they immediately Heal'd upon their having Faith; but we have not yet Really had our Sight, nor been Cur'd of our ^a Secret Corruptions? But yet the Lord is ^a Pfal. xix. more Solicitous for the Immortal Soul, than for the 12. Body; which when Recovering Sight agreably to those Words, ^b *Open thou mine Eyes*, will never lose it again, nor being once Heal'd, will ever be wounded more. For if the Lord, when he came upon the Earth, took Care of Bodies that are Corruptible: How much rather of the Soul, which is Immortal, and made after his own Image? But by reason of our want of Faith; because of our Disagreement among our selves; because we Love him not with all our Heart; neither truly Believe him: Therefore, as yet are we not made Partakers of his ^c Health and Salvation. ^c Pf. lxxvii.

Let us therefore have ^d Faith in him, and come to him in Truth, that he may speedily Perform his True Healing-Operation within us: For he hath Promis'd to *Give to them that* ^e *Ask him, his Holy Spirit, and to Open to them that Knock, and to be Found of them that Seek him*: And he that Promis'd ^f *cannot Lie*. To Him be Glory and Might for ever. *Amen.*

^{2.}
^d Heb. xi. 6.
John xiv. 1.
^e Matt. vii. 7.
Luke xi. 13.
^f Heb. vi. 18.
Titus i. 2.

HOMILY XXI.

The Christian has a Two-fold War set before him, an Inward for Instance and an outward one: The one in withdrawing himself from Wordly Distractions; the other in the Heart against the Suggestions of wicked Spirits.



HE that is willing Truly to Please God, and is a downright Enemy to the Adverse Party, that of Sin, is engag'd in a double Fight, and a double Conflict, both with the Visible Things of this present Life, standing off from Earthly Distractions, and from the Love of Worldly Bonds, and Sinful Affections; and with the Things which are ^a Hid: Opposing the very Spirit of Wickedness, of whom the ^b Apostle, *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in Heavenly Places.*

For Man, when he had Transgress'd the Commandment, and was Turn'd out of Paradise, was Bound down Two different Ways, and with a double Chain to this present Life, and its Concerns, to the Love of the World, namely of Carnal Pleasures, and Inordinate Affections, Riches, and Honour, and * *Possessions*, Wife and Children, Relations, Countries, Places, Cloaths, and to speak out all at once, All Things that are

* The Printed Copies read *κτῆμάτων*, but the Manuscript *κτῆμάτων*.

Seen: From which therefore the Word of God commands him to be Loos'd by his own voluntary Act; forasmuch as every one is of his own accord Bound fast to the Things that do appear, that having Loosen'd and Freed himself from all these, he may perfectly Adhere to the Commandment. And in that which lies conceal'd from the outward Eye, the Soul is Hemm'd in all round with * Mounds, Hedges, and Walls, and Bound fast with the Chains of Darknes by wicked Spirits, perfectly unable to Love the Lord, to Believe, or Pray, as willingly it wou'd. For ever since the Transgression of the First Man, have we been Surpriz'd on all Sides with a settled Contrariety both in the Things which are Visible, and with those which are Conceal'd.

If any one therefore upon Hearing the Word of God, will venture upon the Engagement, and cast off the Affairs of this Life, and give a peremptory Denial to the Snares of the World, and to all the Pleasures of the Flesh: When he is Disengag'd from these, then cleaving to the Lord, and waiting his Pleasure, may he know that in his Heart there is a farther Struggle, another secret Opposition, and another War in his Thoughts from wicked Spirits, and yet another Contest set before him. And by thus waiting and calling upon the Lord with a steady Faith, and much Patience, and obtaining Help from him, he may thence Gain his Liberty within from the Bands, and † Mounds, and Fences, and Darknes of wicked Spirits: which are but the

* The Manuscript reads *περιτετραγών*.

† The Printed Copies read here *τετραγών*. And so did the Manuscript at first, but by way of Amendment it reads *τετραγών*.

Efforts of our own conceal'd Inordinate Affections.

But this War, through the Grace and Power of God, may be put an end to. For of himself a Man is never able to get clear of the Contrariety and Error in his Thoughts, the Invisible Disorder of his Affections, and the Stratagems of the wicked One. But if any one is taken up with the outward Affairs of this World, and Intangled with variety of Earthly Fetters, and carried away with Sinful Affections: He does not so much as Apprehend that there is any farther Struggle, least of all any warm Engagement, and downright War within. For it may so happen, that when a Man having once enter'd the Lists, has withdrawn and freed himself from these outward Ties of the World, the Incumbrances of Matter, and the Pleasures of the Flesh, and Begun to Adhere to the Lord, emptying himself of this World, then may he Discover a settled Struggle of the Affections within, with an Inward War, and wicked Thoughts. For unless, as we said Before, he Fights against the World and Denies it, and Rids himself of Earthly Lusts with all his Heart; and entirely desires with the whole Bent of his Soul to cleave ^c fast to the Lord, he never finds out the Delusion, of the Hidden ^d Spirits of Wickedness, and the secret Attractions of Sin: But he is a perfect Stranger to himself, as knowing nothing of his Wounds, and entirely ignorant of the secret Affections he Harbours within him. And moreover he is chain'd down to Things External, and Intangled with the Affairs of the World.

But he that has truly Renounc'd the World, and Fought, and Flung off from him the Burden of Earth, and withal Rescued himself from
vain

^c Pl. lxxiii.

^{27.}
^d Pl. xci.
6.

vain Lusts, and the Pleasures of the Flesh, of Glory, and of Rule, and the Humours of Men, and withdrawn himself from them with all his Heart; (forasmuch as in this so Publick Conflict the Lord secretly Succours him in Proportion as he Denies the ^e Will of the World:) ^e Ephes. ii. 2. And standing fast in the Service of the Lord, and cleaving wholly and entirely to Him, I mean in Body and Soul, he meets with Resistance, and lurking Affections, and invisible Snares, a War before Unseen, and the Hidden Struggle and Combat. And thus having Besought the Lord, and Receiv'd from Heaven the ^f Weapons of the Spirit, which the Blessed ^f 2 Cor. x. 4. Apostle has reckon'd up, ^g *the Breast-plate of Righteousness, the Helmet of Salvation, the Shield of Faith, and the Sword of the Spirit*: Being ^g Eph. vi. 14. Arm'd, I say, with these, he will be Able to Stand against the secret Wiles of the Devil, in the midst of All the ^h Iniquity that Threatens ^h 1 John v. 19. him. Which Armour having once acquir'd, with all manner of Prayer, and Perseverance, and Supplication, and Fasting, and all through Faith: He is able to carry on the War against Principalities, and Powers, and Rulers. And they having overcome the Adverse Powers thro' the Co-operating Grace of the Spirit, and his own Endeavours after Virtue, he will be thought worthy of Eternal Life, Glorifying the Father, and the Son, and the Holy Ghost: To whom be Glory and Dominion for ever! *Amen.*

HOMILY XXII.

Concerning the Two-fold State of them that
Depart out of this Life.



WHEN the Soul of Man is gone out of the Body, there is a Great Myſtery Tranſacted. For if the Guilt of Sin be found upon it, Companies of Devils come, and Bad Angels, and the Powers of Darkneſs Sieze upon that Soul, and Take it to their ^a own Lot. Neither ought any one to think ſtrange of theſe things. For if while Living, and Abiding in this preſent World he was Subject and Obedient, and be-
^a Matth. xxv. 41. came a ^b Vaſſal to them: How much rather, when he makes his Exit hence, is he laid hold of, and Kept in Poſſeſſion by them?

* But that things are Thus, you may fairly underſtand from the Good and Happy Side. For upon the Holy Servants of God there are An-
^c Matth. xviii. 10. gels ^c attending from this very moment, and
^d Pf. xxxiv. Holy Spirits, ^d Encircling them round, and Pre-
^e Luk. xvi. 7. ſerving them. And when they go out of the
^f Heb. xii. 22. Body, the Quires of Angels take up ^e their Souls
 into their own ^f proper Part, into the Pure Eter-
 nity. And thus do they Bring him to the Lord.
 (To † whom be Glory and Dominion for ever!
 Amen.)

* The Manuſcript here inſerts δὲ, which all the Tranſla-
 tions ſeem to ſuppoſe.

* The Manuſcript here adds ω ἡδὺς αὐτῶν τὸ κράτος εἰς τὰς αἰῶνας, ἀμήν.

HOMILY XXIII.

As they only that are Born of the Royal Seed, can wear the Royal and Costly Pearl: So in like manner are none allow'd to wear the Heavenly Pearl but the Children of God.



THE Great, and Costly, and Royal Pearl that belongs to the Royal Diadem, is Proper only for the King, and the King only can Wear it. Nor is it allowable for any other Man to Wear the like. So unless a Man is Born of the Royal and Divine Spirit, and is made of the Heavenly and the ^a Royal Race, and the Son of God, according as it is written, *As many as Receiv'd him, to them gave he Power to become the Sons of God,* he can never Wear about him the Heavenly Pearl ^b of Great Price, the Image ^c of the Light, that Inexpressible Light, which is the Lord, as not being the Son of the King. For they that have, and Wear the Pearl, Live together with Christ, and Reign with him for ever. For so the Apostle, ^d *As we have Born the Image of the Earthly, we shall also Bear the Image of the Heavenly.*

^a Rev. i. 6.

^b Matth.

xiii. 46.

^c Wisd. vii.

26.

Heb. i. 3.

^d 1 Cor. xv.

49.

For as the Horse, so long as it Grazes in the Woods with other Savage Creatures, is under no Subjection to Mankind; but after it is Caught, in order to be Tam'd, they put an Heavy Bridle on him, till such time as he has learnt to Walk Orderly and Rightly: Then is he Exercis'd by some Skill'd Rider, that he may be farther Serviceable for the War; at length do they Arm him

him for the Field with a Breast-piece, and the other Accoutrements. Then they Hang up the First Bridle, and Shake it together before his Eyes, to Use him to it, and to Prevent his * Starting. And thus being Taught by his Rider he Learns to War († *with the Enemy. For without a Rider and a Breast-piece*) it is impossible for the Horse to Appear in the Fight. But after he has been Educated and Accustom'd, he no sooner Scents and Hears the Alarm of War, but of himself he Freely ^e Runs upon the Enemy, and merely with his Snorting Strikes a Terror into the Army.

^e Job
xxxix.

21—25.

After the Self same Manner does the Soul also from the time of the Transgression, become Wild and Untractable, Adjoining it self to the wild Beasts in the Wilderness of the World, the Spirits of Wickedness, Drudging on in the Service of Sin. But when it has Heard the Word of God, and is come to Believe, being Bridled by the Spirit, it lays aside its wild Deportment and Fleshly Wisdom, being Rein'd in by Christ its Rider. Then does it come to be Afflicted, and to be Tam'd, and to be in Streights, that so it may be Tried to the End, that by degrees it may be brought to a due Temper by the Spirit, Sin Abating in it by little and little, and at last Disappearing quite. And thus the Soul having

Ephes. vi.

14—17.

^fPf. xviii.

34.

on the Breast-plate of Righteousness, and the Helmet of Salvation, and the Shield of Faith, and the Sword of the Spirit is ^f Taught to

* The printed Copies read ἀποπληγῆναι but the Manuscript ἀποπληρῆναι.

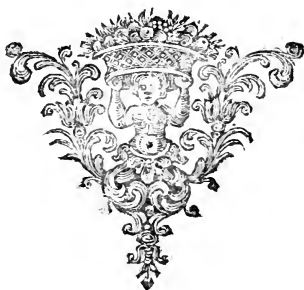
† In the printed Copies it is εἰ μὴ μινθάνει, &c. But the Manuscript leaves out εἰ μὴ, and after πολεμεῖν adds ἐχθροῖς. Χωρὶς γὰρ ἐπιεάτου καὶ θώρακος ἵππος πολεμεῖν ἔδυναξ, &c.

Fight with * her Enemies. And being Thus Arm'd with the Spirit of the Lord, Fights against wicked Spirits, and ^h Quenches the Fiery Darts of the Wicked One. For without the Armour of the Spirit, it comes not forth into the Line of Battle: But Furnish'd with the Weapons of the Lord, whenever it Hears or Smells any Hot Battles, it Rushes forth with † Leaping and with a Shout, as it is said in Job, *At the Voice of her Cry, do her Enemies fall down Flat.* And thus having Born the Heat of the Battle, and Obtain'd the Victory thro' the Spirit, it carries off the Triumphal Crowns with great Alacrity, and after all Rests in Peace together with the Heavenly King. To whom be Glory and Dominion for ever! *Amen.*

8 If. xi.
2, 3.
h Ephes. vi.
14.

* The Manuscript instead of *αὐτοῖς* reads *αὐτῆς*.

† The common Reading is *ἐν ἀλαλάγματι* the very Phrase of the lxx. in Job xxxix. 25. But the *Alexandrian* Manuscript reading *ἀλάλατι*, I rendred it accordingly.



HOMILY XXIV.

The State of Christians is liken'd to Merchandize, and to Leavening. For as the Merchants heap up their Earthly Gains together: So do They also their Thoughts that are Scatter'd throughout the World. And as the Leaven leavens the whole Lump: So does the Leaven of Sin Run thro' the whole Race of Adam. But Christ Puts the Heavenly Leaven of Goodness into Faithful Souls.



Christians are like to Merchants that Traffick for the Greatest Gains. For as they do out of the Earth Heap together their Earthly Gains: So do these by the Help of all the Vertues, and by the Power of the Spirit, Gather up out of the whole Earth all the Thoughts of their Hearts that are Scatter'd up and down throughout this present World, which is the Greatest and the True Merchandize. For this World goes contrary to the World Above, and this present Age stands in direct Opposition to the Age Above. It behoves the Christian therefore, having, * according to the Scriptures, Denied the World, to be Translated and to Depart in his Mind out of this World, (where from the Time of *Adam's* Transgression the Mind is plac'd and expos'd to Snares) into the other, and with his

* The Editions of *Palthenius* and Dr. *Pritius* read here *μετὰ*. But the Manuscript, and both the Editions of *Picus* in Octavo, and in Folio, read *κατὰ*.

Intellect to take up his Abode in the Divine World Above, as it is written, ^a *But our Conversation* ^a Phil. iii
is in Heaven. 203

But this can no manner of way be Done with Success, unless the Soul having Denied this World, shall Believe in the Lord with her whole Heart; And the Power of the Divine Spirit can Gather up the Heart that is Scatter'd throughout the whole Earth, into the Love of the Lord, and Translate the Intellect into the Eternal World. For ever since the Transgression of *Adam*, have the Thoughts of the Soul been scatter'd Abroad, from the Love of God into this World, and been mix'd with Material and Earthly Imaginations.

But as *Adam*, after his Transgression, Receiv'd into himself the Leaven of Sinful Affections, and so by participation All that were Born of him, even the whole Race of *Adam* took a Part of that Leaven; And ever after, such was the Progress and Improvement of it, Sinful Affections grew up in Men to that Degree, as even to come to ^b downright Fornication and ^b Jam. i.
Uncleanness, and Idolatries, and Murders, and 15.
other Absurdities, till such time as Humane Rom. i. 2.
Nature was Leaven'd with Sin. Nay, so very High did it shoot up in Men, that they ^c thought ^c Pf. liii. 1.
there was not so much as a God in Being: But they paid their Adoration to Lifeless Stones; nor wou'd they admit of a God so much as in ^d Thought. So ^e exceedingly did the Leaven ^d Pf. x. 4.
of corrupt Affections, Leaven the whole Race Rom. i.
of the old *Adam*! 28.

After the same Manner did it please the Lord ^e Rom. vii.
at his Coming, to Suffer for All, and to Pur- 13.
chase them with his ^f own Blood, and to put ^f Rev. v. 9.
the Heavenly ^g Leaven of Goodness into Faithful ^g Matth.
Souls, subdued by ^h Sin. And thus afterwards ^h Rom. vii.
xiii. 33.

in Proportion to the Growth and Improvement of it, to Fulfil All the Righteousness of the Commandments, and All the Vertues within them, till such Time as they might be Leaven'd into One by that which is Good, and become ⁱ *One Spirit with the Lord*, according to the saying of *St. Paul*; so that Sin and Wickedness cannot reach even to the Thoughts in the Soul, that is thoroughly Leaven'd with the Divine Spirit, as it is said, *Charity thinketh no evil*, and so on. But without the Heavenly * Leaven, which is the Power of the Divine Spirit; it is impossible for the Soul to be Leaven'd with the Goodness of the Lord, and to attain to Life. As on the other hand, neither cou'd the Race of *Adam* have possibly been turn'd over to such a Degree of Sin and Wickedness, unless the *Leaven* ^k of *Malice*, which is *Sin*, had entred into him, and is a certain Rational ^l and Intellectual Power of Satan.

^f 1 Cor. vi.
17.

^k 1 Cor. v.
8.

^l Acts v. 3.
Luk. xxii.

3.

For supposing a Person to be Dressing Meal, and to put in no Leaven; how much soever he may seem to take Pains, to Turn it up and down, and to work it Thoroughly, it is at best but Unleaven'd Dough, and not fit for Eating. But after the Leaven is Flung in, That draws the whole Mass of Meal to it self, and Ferments it all into perfect Leaven, as the Lord also liken'd his Kingdom in the Parable, when he said, *the*

* *The Heavenly Leaven.* The Original Word $\pi\rho\omicron\zeta\upsilon\mu\omicron\nu$ is much more Expressive, as signifying not merely *Leaven*, but a *Leaven of Anticipation*, or *Prepossession*, answering to what we commonly mean by *Preventing Grace*. So also Below the $\pi\rho\omicron\zeta\upsilon\mu\omicron\nu$ κακίας is not barely the *Leaven of Malice*, but the *Preventing Leaven of Malice*, if we may so speak; that wrong Bias in corrupt Nature, antecedent to any Humane Act in the Soul, which is commonly known in the Church by the Name of *Original Sin*.

^m Kingdom of Heaven is like unto Leaven, which ^{Mat. xiii.}
 a Woman took and hid in Three Measures of Meal, ^{33.}
 till the whole was Leaven'd. ^{Luke xiii.}
 21.

Or if we suppose a Man to have any Quantity of Flesh Meats by him, and after all his care of them he can take, shou'd neglect to Salt them with Salt, which destroys the Worms and Removes the ill Savour; the Piecces stink and are corrupted, and are Unfit for Man's Use: After the same manner do but imagine the whole Humane Nature to be Flesh or Unleaven'd Dough; but both the Salt and the Leaven, to be from another World, the Divine Nature of the Holy Spirit. Unless therefore there be a Mixture made, and there be cast into the Humane Nature Qualified by Humility, from that World and Country, the Heavenly Leaven of the Spirit, and the Good and Holy Salt of the Godhead: The Soul cannot get rid of the Ill Savour of Sin, nor be Discharg'd from that Heaviness, and Unleaven'd State, that of Wickedness.

For whatsoever the Soul seems of it self to Do, to take Care of, and to take Pains with, Relying only upon the the bare Support of its own Strength, and imagining it is Able perfectly to Accomplish it by its self, without the Assistance of the Spirit, it is mightily mistaken. For that Soul is by no means Fit for the ⁿ Heavenly ^{John xiv.}
 Places, nor Fit for the Kingdom, that imagines ^{2.}
 she can, from and by her Single ^o self, Purifie ^{Ephes. ii.}
 her self with any Perfection and Success. For ⁶
 unless the Man, that is thus Tormented by dis- ^{Job xv.}
 orderly Affections, will come to God, having ^{14.—16.}
 Renounc'd the World, and shall Believe in ^{—xxv. 4.}
 Hope, and with Patience, that he shall Receive ^{—5.}
 some Good Thing, that does not ^P properly Be- ^{P Mark. xj}
 long to his own Nature, which is the Power ^{18.}

⁹ Hosea x. of the Holy Spirit, and the Lord shall ⁹ Rain
^{12.} down upon his Soul from Above, the ^r Divine
 Compared Life: Such an one shall neither be Sensible of the
 with True Life, nor Recover from the Intoxication
 Pf. lxxii. of Matter; neither will the Illumination of the
^{6.} Spirit Shine out in the Benighted Soul, * or
 Jer. xxiii. Kindle up the Holy ^f Day within it; neither will it
^{6.} Rom. viii. be Awakened out of its most Profound ^r Sleep
^{10.} of Ignorance: That thus it might come to ac-
^r Joh. 1. 4. knowledge God of a truth, through the Power
 Ephes. iv. of God, and the ^u Efficacy of his Grace.

For unless a Man is thus through Faith thought
^{3, 4.} worthy to Receive Grace, he is *even* of no use,
^{5.} and * *Unfit for the Kingdom*. And again, he that has
 Rom. xiii. Receiv'd Grace of the Spirit, and in no Instance
^{11.} turns away from it; and does not any despite to
 Ephes. iii. that Grace through Carelessness, or evil Practice;
^{20.} And having thus Fought Time after Time,
 Luke ix. shall yet not Grieve the Spirit, he shall be Ena-
^{62.} bled to partake of Eternal Life. For as any one
 sensibly perceives the Efforts of corrupt Af-
 fections, of Anger I mean, of Concupiscence,
 and of Envy, and of Sluggishness, and of wicked
 Thoughts, and all other Absurd Dispositions:
 So ought he as sensibly to Feel the Grace and
 Power of God in the Vertues; In Love, I
 mean, and Kindness, and Goodness, and Joy,
 and Chearfulness and Divine Gladness; that so
 he may be made like to, and be mix'd to-
 gether with the Good and Divine Nature,
 with the Kind and Holy Influence of Grace.
 But the Intention, that has been Tried by the
 Advances and Improvements it has made, as it
 had Time and Opportunity, if it be at all times

* In all the printed Copies here is *z*, which in the Manu-
 script is omitted: But thus render'd, the Sense is the very
 same.

United to Grace, and is found Acceptable, it becomes in Proportion to its Advancement, to be wholly and entirely Spiritual. And thus, as to what remains behind, being completely wrought Holy and Pure by the Spirit, it is made worthy of the Kingdom. Glory and Worship to the Father of Purity, and to the Son, and to the Holy Ghost! *Amen.*



HOMILY XXV.

This Homily teaches, that no Man, unless he is strengthen'd by Christ, is Able to get clear of the Stumbling-Blocks of Satan. And what they ought to Do, that are desirous of the Divine Glory. It teaches also, that through the Disobedience of Adam we were Brought into the Bondage of Carnal Affections, from which we are Deliver'd through the Mystery of the Cross. It instructs lastly, that the Efficacy of Tears, and of the Divine Fire is Great.

^a Compare
Jere. xxxi.
33.
Ezek. xi.
19, 20.



THEY in whom is the ^a Divine Law, ² Cor. iii. not written with Ink and Letters, ³ James i. but Ingrafted in the Hearts of Flesh, ^{21, 24.} these having the Eyes of their Mind ^b Rom. viii.

Enlightned, and being ever desirous of the ^{24.} Hope, not which is ^b Seen, but which is In- ² Cor. v. visible ^c and Intellectual; are Able to get clear ^c John xv. ^{7.} of ^{29.}

^d Compare of the Stumbling-Blocks ^d of the Wicked one
 Rev. ii. 14. (not of * themselves) but from a Power that is
 with Pf. ^e insuperable. But they that are not ^f Honour'd
 xci. 3. with the Word of God, nor Instructed in the
¹ Joh. iv. Divine Law, being vainly Puff'd up, imagine
 4. that by their own Free-Will they can cut off all
^f Compare Occasions of Sin, which yet is Condemn'd
 Pro. i. 9. through the Mystery of the Cross alone. For
 with Rom. iii. that Freedom of Will which is in the Power of
 2. Man, Lies in Resisting the Devil: But not in
 Pf. cxxvii. his Affections. *For unless the Lord Build the*
 1. *House, saith the Psalmist, and keep the City,*
 the Watchman hath kept awake in vain, and
 in vain does he Labour that Buildeth it.

For it is Impracticable to Go upon the Asp
 and the Basilisk, and to Tread upon the Lion
 and the Dragon, unless he has first, as far as
^g 2 Tim. ii. Man is able, ^g Purg'd himself, is Enabled by
 21. him that said to the Apostles, *Behold, I give you*
 Luke x. *Power to Tread on Serpents, and Scorpions, and*
 19. *over all the Power of the Enemy.* For were the
 Humane Nature Able, without the Complete
 Armour of the Holy Spirit, to Stand against
 the Wiles of the Devil: We had never been
 told by the Apostle, *But the God of Peace shall*
 Rom. xvi. *Bruise Satan under their Feet shortly.* And a-
 20. gain, *Whom the Lord shall Slay with the Spirit of*
 Compare his Mouth. For which Reason also, had we
 2 Thef. ii. been order'd Before, to Beseech the Lord;
 8. with *Lead us not into Temptation: But deliver us from*
 Rev. i. 16. *the Evil one.* For unless by Means of some Su-
 Matth. vi. perior Succours, we are Deliver'd from the
 13. *Fiery Darts of the Wicked one,* and may be

* The Manuscript here inserts *εκ ωφ' εαυτων*. with this
 Advertisement, that those Words were put in to fill up the
 Sense, which otherwise wou'd be Imperfect.

thought

thought worthy of the Adoption: Our whole Conversation is to no End or Purpose, as being far Remov'd from the Power of God.

He therefore that is desirous to be made Partaker of the Divine Glory, and as in a Glass to Behold the Form of Christ in the Ruling Power of his Soul: Ought with an Unsatiable Affection, and a Desire that is never Full, with his whole Heart and Strength, Night and Day to Seek Help from God in the Power of his Might; which it is Impossible to Partake of, unless, as I said Before, a Man shall Restrain himself from the Relish of the World, from the Lusts of the ^h Adverse Power, which is contrary to the ^h Compare Light, and the Energy of Wickedness; it is ^{1 Pet. ii.} perfectly incapable of any Good Influence, and ^{11.} every way Estrang'd from it. ^{John viii.}

Wherefore if you desire to Learn upon what Account, we who were Created in Honour, and ^{Heb. ii. 7.} Plac'd in Paradise, were at last *compar'd to the* ^{Psal. viii.} *Beasts that have no Understanding, and made like* ^{5.} *to them,* having Fall'n from the immaculate Glo- ^{Gen. ii. 8.} ry: Know that having through Disobedience ^{Psal. xlix.} become Servants to Carnal Affections, we have ^{20.} Shut our Selves out from the Happy Region of the Living; And being in actual Captivity, are still *Sitting down by the Rivers of Babylon;* And ^{Psal. cxxxvii. 1.} because we are still Detain'd in * *Egypt,* it is

* It may seem odd, I confess, that our Author here shou'd first Say we are *sitting down as Captives in Babylon,* and in the very next Words, that we are *Detain'd in Egypt.* But the candid Reader will see that our Author speaks not Literally. And if we look upon these Two Literal Captivities, the *Egyptian,* and the *Babylonish,* as Typical of that sore Bondage, which according to our Author, the whole Creation, and Man above all, is at present under, Distinguishable as with Relation to the Body, and with Relation to the Mind: We may possibly find a very Harmonious Consistency in this seeming Contradiction.

evident,

evident, that as yet we have not Inherited th
 Land of Promise, that flows with Milk and
 Honey. As yet we are not work'd up with the
 Leaven of Sincerity, but continue on in the Old
 Leaven of Wickedness. Our Heart is not as
 yet ⁱ *Sprinkled with the* ^k *Blood of God.* For as
 yet the Snare of Hell, and the Hook of Sin is
 Stuck fast in it. As yet we have not Receiv'd
^l Gladness of the Salvation of Christ. For still
 the ^m *Sting of Death* is deeply Rooted in us.
 As yet we have not ⁿ *put on the New Man, which*
after God is Created in Holiness; Because as yet
 we have not ^o *put off the Old Man, which is corrupt*
according to the Deceitful Lusts. As yet we have
 not Born ^p *the Image of the Heavenly Man,* nor
 been ^q *Conform'd to his Glory.* As yet we have
 not Worshipp'd God in ^r *Spirit and in Truth* :
 By Reason that Sin ^s *Reigns* in our Mortal
 Bodies. As yet we have not Beheld the ^{*} *In-*
corruptible Glory; For as yet we are under the
 Influence of the Moon-less ^t *Night.* As yet we
 have not put on ^u *the Armour of Light*; Because
 as yet we have not cast off the Armour, the
 Darts, and the Works of Darkness. As yet we are
 not Transform'd by the Renewing of our Minds,
 because as yet we are ^v *Conform'd to this*
World in the Vanity of our Mind. As yet we
 are not *Glorified* ^w *together with Christ, because*
neither have we Suffer'd with Him. As yet we
 do not Bear ^x *his Marks* in our Body, though we
 have been [†] in the Mytery of the Cross of
 Christ.

^y —xii. 2.

^z Ro. viii.

17.

* The printed Copies read τὴν δόξαν τῶ ἀφθάρτου, but the
 Gal. vi. Manuscript τὴν δόξαν τὴν ἀφθαρτον. The Sense is much the
 same both Ways. Compare 1 Cor. xv. 42, 43. with 2 Cor.
 iii. 7. — II.

† Tho' we have been in the Mytery, &c. I should suspect the
 Original Reading to have been μὴ γλῶσσοι, which seems to
 Suit

Christ. For as yet we live in Carnal Passions and Lusts. As yet are we not made *Heirs and * Joint-heirs with Christ*. For * *as yet the Spirit of Bondage* is in us, and not of Adoption. We are not yet become *the Temple of God, and the Habitation of the Holy Spirit*. For still we are the ^y Temple of Idols, and the ^z Receptacle of wicked Spirits, by reason of that our violent Bent to Disorderly Affections.

For really as yet we have not attain'd to a Simplicity of Behaviour, and a Clearness of Conscience. As yet we have not been thought worthy of the Sincere and Rational Milk, and the Intellectual ^a Improvement. As yet the Day has *not Dawn'd, nor ^b the Day Star Risen in our Hearts*. As yet we are not mix'd with the *Sun of Righteousness*, † *neither* have we ^c *Burnish'd* in concert with his *Splendors*. As yet have we not receiv'd the Lord's ^d Similitude; neither have been Partakers of the ^e Divine Nature. As yet we are not become the genuine Royal * Purple, nor the Legitimate Image of God. As yet we have not been ^f Wounded with Divine Love, neither have we been Smitten with the Spiritual Love of the Bridegroom. As yet we have not been ^g acquainted with the ^h Fellowship that exceeds all

Suit Better with the Running Sense of the Homily. But both the Manuscript and printed Copies agreeing, I have render'd it accordingly.

* *Palthenius*, and after him *Dr. Pritius*, read $\beta\tau\iota$. But the *Paris* Editions both in Octavo and Folio read with the Manuscript $\epsilon\tau\iota$.

† The Printed Editions read all $\epsilon\pi\omega\ \tau\alpha\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \sigma\omega\sigma\epsilon\iota\varsigma\ \psi\alpha\mu\pi\upsilon\ \alpha\kappa\lambda\iota\sigma\omega$. But the Manuscript seems more Emphatical, *viz.* $\epsilon\tau\epsilon\ \tau\alpha\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \sigma\omega\sigma\epsilon\iota\varsigma\ \psi\alpha\mu\pi\upsilon$.

* This Expression seems to be a Catachrestical Allusion to the Privilege of Royalty obtain'd by Christ for us, and Purchas'd by his Blood. See the Introduction. **p. 59.**

Expres-

Ro. viii. 17.
Ezek. xiv. 3.
Rev. xviii. 2.
Matt. xiii. 4, 19.
1 Cor. xiii. 11.
2 Pet. i. 19.
Matth. v. 16.
Mal. iv. 2.
Rev. xii. 1.
Jam. iii. 9.
Coloss. iii. 10.
2 Pet. i. 4.
Compare Cant. v. 8. with Psal. xlv. 2, 5. and Psal. xlix. 2.
Ephes. iii. 19.
1 Joh. i. 3.

Expression; nor had any Insight into that Power, and Peace that is Inseparable from Holiness. And to say much in little we are not as yet a

¹ Pet. ii. 9. *Chosen* ¹ Generation, a Royal Priesthood, an Holy Nation, a Peculiar People: Because as yet we are

^k Matth. Serpents, and a ^k Generation of Vipers.

iii. 7. But how shou'd we be any thing but Serpents,

who are not Found in the Obedience of God, but in that Disobedience with the ¹ Serpent Introduced? Wherefore upon these Considerations

¹ Compare Gen. iii. I am perfectly at a loss, how to Bewail our Misery, as it deserves. I am entirely ignorant with

¹³ Wisd. ii. 24. and ¹¹ Rev. xii. 9. what Cries and ^m Tears I shall Address my self to Him that is Able to Drive out the Error that

is in me. But *how shall I* ⁿ Sing the Lord's Song in a strange Land? How shall I Bewail ^o Jerusalem?

How shall I Escape from the Hard Bondage of *Pharaoh*? How shall I do to leave the

² 2 Pet. ii. Filthy ^p Neighbourhood I am in? How shall I Deny the bitter Tyranny I am under? Which

way shall I get out of the Land of *Egypt*? How shall I march thro' the Great Wilderness? How

shall I escape ^q Perishing, when Bit by Serpents? How shall I Overcome the Aliens? How shall

I utterly Destroy * the Nations that are within me? How shall I Receive the Oracles of the

Divine Law upon my ^r Tables? How shall I Behold the True ^t Pillar of Light, and the ^t Cloud,

that proceeds from the Holy Spirit? How shall I Enjoy the ^u Manna of Eternal Delights? How

shall I Drink Water out of the Quickning ^w Rock? How shall I pass over *Jordan*, and enter into the

Land of *Promise*? How shall I Behold the Cap-

⁴ Joh. vii. * The *Canaanites* here Alluded to were plainly Typical of the Corrupt Affections in Humane Nature which are as much

to be Rooted out in a Spiritual Sense, as the other in a literal. Compare *Deut. vii. 2--5.* with *1 Job. ii. 15, 16.* Man is here spoken of as a little World, &c.

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tain of the Lord, whom *Joshua*, when he Beheld, Fell down immediately, and Worshipp'd? For unless by my Acquaintance with all these, I shall Root out the Nations within me; I shall never gain Admittance, nor Rest in the Sanctuary of God, nor be made Partaker of the Kingdom of Glory.

Wherefore endeavour all you can to become the Child of God without ^x Blame, and to Enter into that Rest, *whither the ^y Forerunner Christ is Entred for ^z us.* Do your utmost that your Name be written in the Church in Heaven with the ^a Firstborn; that you may be found at the ^b Right Hand of the Majesty on High. Study to Enter into the ^c Holy City, the Peaceful Jerusalem, and that in its highest ^d Exaltation, where Paradise ^e also is. For these Wonderful and Blessed ^f Patterns, you can no other way be thought worthy of, unless you pour out Tears Day and Night, according to him that said, *Every Night wash I my Bed, and Water my Couch with my Tears.* For you can't but know that *they that ^h Sow in Tears shall Reap in Joy.* Wherefore the Prophet expresses himself with Confidence, *Hold not thy Peace at my Tears.* And again, *Thou hast put my Tears (in ^{*} thy Sight) even as in thy Promise.* And elsewhere, *My Tears have been my Meat Day and Night.* And in another ^m Psalm, *I have mingled my Drink with Weeping.* For that Tear that is Really Shed out of much ⁿ Affliction and Anguish of Heart in the Acknowledgment of the Truth, and the ^o Burning of the Bowels, is the very Food of the Soul made out of the Heavenly Bread: which *Mary* partook of in a more

* So *Paltheusius*, and the Folio Edition, viz. *cy* $\frac{1}{2}$ $\frac{1}{2}$ *es* *es*. Which however both the Edition of *Morelius*, and the Manuscript omit. Compare the English Translations of this Psalm.

Eminent manner when she Sat at the Feet of our Lord, and Wept, * according to the Testimony of our Lord Himself. For, saith he, *Mary hath Chosen that good part, which shall not be Taken away from her.* O those Pretious Pearls that Drop in the Fall of Blessed Tears! O that Upright and Obsequious Attention! O the ⁱ Manliness and ^k Wisdom of that Mind! O the ^l Sharpness of the Spirit of the Lord of Love strongly carried out towards the unfullied Bridegroom! O the Sting of Desire in the Soul for God the Word! O the close Union of the ^m Bride with the Heavenly Bridegroom!

Imitate this (O my † Soul) as a Son, imitate this, looking after nothing else, but Him only who said, ⁿ *I am come to send Fire on Earth, which I wou'd * it were already kindled.* For this Burning of the Spirit it is that Kindles up new Life in the Heart. For which reason is this Immaterial and Divine Fire us'd to Enlighten Soul s, and to Try them as the Pure Gold in the Furnace, but to † Consume Sin as Thorns and Stubble. ^o *For our God is a Consuming Fire, in flaming Fire taking Vengeance on them that know not God, and Obey not his Gospel.* This very Fire exerted it self in the Apostles, when they ^p *spoke with Fiery Tongues.* This very Fire it was that

* The Manuscript instead of *μετὰ* reads *κατὰ*.

† All the printed Copies read here *ὡς τέκνον*, and so does the Manuscript in the Margin; but in the running Text it reads *ὡ τέκνον* Agreeable to this are All the Versions. But not knowing how to Reconcile the Syntax any other way, I have put in (O my Soul) to Agree with *ἀφορῶσα*

* The printed Copies read all *ἢ ἥδη ἀνήρθη*. And *Heinsius* thinks it probable that the True Reading was *ἢ ἥδη ἀνήρθαι*. But the Manuscript here instead of *ἢ τίθελω ἢ*, reads *ἢ θελον εἰ*.

† The Manuscript reads *φωλίζεν* and *ἀναλίσκειν*, which seems more uniform.

having

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having Diffus'd its Lustre round St. Paul, by a Voice enlightned his Mind indeed, but Darkned his outward ^p Sight. For neither was he sensible ^p Actsix. 3, of the Force of that Light without the Body. 4, 5, 8, 9. This very Fire was Seen by Moses in the ^q Bush. ^q Exod. iii. This very Fire in the Form of a Chariot snatch'd away ^r *Elijab* from the Earth. In quest after ^r Acts vii. the Influence of this Fire it was that the Blessed ^r 30. *David* said, ^r 2Kings ii. 11. *Try me, O Lord, and Prove me, Try out my Reins and my Heart.* This very Fire In- ^r Pf. xxvi. flam'd the Heart of ^r 2. *Cleopas* and his Compani- ^r Lu. xxiv. on, as our Saviour was Talking to them after the 32. Resurrection. Whence also both the Angels and Ministring Spirits partake of the Brightness of this Fire, according to what is said in Scrip- ture, ^u *who maketh his Angels Spirits, and his* ^u Pf. civ. 4. *Ministers a flaming Fire.* This same Fire burns ^w Heb. i. 7. up the Beam ^w in the inward Eye; Restores the ^w Matth. Mind to its Purity, that so upon Recovering ^w vii. 3. its Native Power of Seeing, it may Incessantly Behold the Wonders of God, according to him that said, ^x *Open thou mine Eyes, that I may Be-* ^x Pf. cxix. *hold wondrous things out of thy Law.* This very 18. Fire therefore is that which puts Devils to Flight, and Takes away Sin, is the Sovereign Power of Raising the Dead to Life, is the Energy of Immortality, is the Illumination of Holy Souls, and the Support of the Rational Powers. Let us Pray ^y this Fire that it wou'd ^y See the Hymn call'd *Veni Creator in the Ordination Office.* ^z 1 Joh. i. 7. *Dasb our* ^a *Feet against a Stone: But as Lights* ^a Pf. xci. 11. *shining in the World, may* ^b *hold forth the Word of* ^b Matt. iv. 6. *Eternal Life; that enjoying the good things of* ^c Phil. ii. ^c *God, we may rest with the Lord in Life, Glo-* ^c 15, 16. *rifying the Father, and the Son, and the Holy* ^c Pf. lxxxiv. *Ghoft. To whom be Glory for ever! Amen.*

HOMILY XXVI.

Concerning the Truth and Excellency, the Ability, and Operation of the Immortal Soul; And how it is tempted by Satan, and Obtains Deliverance out of Temptations. But it contains four Questions full of very much Instruction.



DO N't you, my beloved Brother, slightly Regard the Intellectual Nature of the Soul. The Immortal Soul is a Vessel of Great price. See and Observe how Great the Heaven is and the Earth, and yet God took not any Great Complacency in ^a them : ⁵-----⁸. But in Thee only. Behold thy own Worth and High Descent ; That the Lord shou'd come on ^b Heb.ii.5. an Embassy, and that not by ^b Angels, but in ^c --- i. 2. his own ^c Person, on purpose to Recal thee ^d Luk. xv. that hadst been ^d lost, and ^e wounded, and to ²⁴. Restore to thee the Original ^f Formation of ^e --- x. 30. *Adam* in his Purity. For Man was Lord of All, ^f 2 Cor. v. from Heaven above to the Depths Beneath, and ¹⁷. a Discerner of the Affections, Averse to De- ^{Rev. xxi.} vils, and Pure from Sin (*the* * *Image*) ⁸ and ⁵. Likeness of God. But thro' the Transgression ^{Joh. iii. 3.} was he Fallen, and Wounded and Dead. For ^{Gen.i.26.} *Satan* has Spread a Mist over *his* Mind. In one respect he is Thus ; and in another he Lives, and Discerns, and has a Will.

* The printed Copies all read $\frac{1}{2}$ $\kappa\alpha\tau\alpha\omega\upsilon\upsilon$. Instead of which the Manuscript reads much better $\epsilon\iota\kappa\omega\upsilon\upsilon$.

Quest. *Is*

Quest. *Is not the Natural Concupiscence Rooted out by the coming of the Holy Spirit, together with Sin?*

Answer. I said Before, that Sin is Rooted out under one; And that Man receives the Original Formation of *Adam* in his Purity. Thus * verily thro' the Power of the Spirit, and the Spiritual Regeneration, he comes up to the Degrees of the First *Adam*, and is made ^h Greater than ^h Compar'd Him; For he is Deified.

^h Compar'd
1 Cor. xv.
47. with
2 Pet. i. 4.
Joh. i. 12,
13.

Quest. *Whether Satan is let loose to a certain Degree, or makes War as he pleases?*

Answer. His Assault is Level'd not only at *Christians*, but at Idolaters also, and indeed upon the whole World. If therefore he were permitted to War at Pleasure, He wou'd put an End to All. How so? Why, Because This is his Business, and his Desire is This. But as the Potter puts his Vessels in, and Heats the Furnace gently, not overmuch, lest being Bak'd above Proportion they shou'd Crack; nor yet Less, lest being Under-done, they shou'd come to nothing: And if the Silver-Smith and the Gold-Smith put on Fire by Rule; For if there is more than enough, the Gold and Silver is melted, and becomes like Water, and is lost: And if the Mind of Man has Skill enough to Proportion his Burdens to his Beast, even to a Camel, or any other Animal, suitable to the Strength they have to Carry: How much more does God, *who* † knows the Capacities of Men, † Loosen the Reins of the Adverse power in different degrees?

1 Cor. x.
13.

But as the Earth, tho' it be but One, is in one part Rocky, and in another Fat Soil; And one

* The printed Copies read *στρω*, but the Manuscript *στως*.

† All the printed Copies reads *ως*. The Manuscript indeed reads *ως*, but because *στρω* follows, and not *στως*, I prefer'd the Reading of the Printed Copies.

part is Fit for Planting the Vine, but another again for Sowing Corn and Barley : So is there as great a Difference in the Hearts, and Wills of ^k 1 Cor. xii. Men. So also are the ^k Gifts that come from 4--7, 11. Above, Distributed accordingly. To one is gi-
^l --- ver. 8. ven the Ministration of ^l the Word; But to
^m --ver. 10. another the ^m Discerning of Spirits; to a third,
ⁿ ---ver. 9. the Gifts of ⁿ Healing. For God very well knows any one's Ability to Dispense; And accordingly does he Bestow his several Gifts. In like manner also with respect to Battles, in the same Proportion as any one is Able to Receive and Sustain the Fight, so far is the Adverse power let Loose upon him.

Quest. Does he that has Receiv'd the Divine Power, and is in some measure Alter'd by it, continue Still in the Nature he had Before?

Ans. That the Will, even after the Reception of Grace, may be Tried, which way it Inclines, and to which it gives Consent, the Nature Remains the very same it was: He that was Hard, continues in his Hardness, and he that was Light in his Levity. But now and then it happens, that an unlearned Person is spiritually Regenerated; and Chang'd into a Man of Wisdom: And hidden Mysteries are made known to him, when yet in his own Nature he is Rude as Ever. One that is naturally of an Austere Disposition, gives up his Will to the Service of God, and God accepts him: But still his Nature Retains its former Austerity, and God is pleas'd to Delight in him. Another, is of an Obliging Carriage, Candid, and Good. He also Resigns himself to God; And the Lord accepts him indeed: But because he Persists not in good works, he delights no farther in him. For indeed the whole Nature of *Adam* is Changeable into Good, and into Evil: Capable of Evil it

is true, but if it so please, without bringing to Effect or Finishing any Thing.

As in Parchment that is written upon, you have put down what you had a Mind to, and again have Blotted it out; for the Parchment receives all Manner of Writing: Just so is it with the Man of an Hard Disposition; He has given up his Will to God, he is Converted to that which is Good, he has found Acceptance with God. For God, that he might Manifest his Bowels of Compassion, Receives All, every Manner of Will, without Distinction. Whatsoever City the Apostles went into, they made some ^c Stay there; And of those that were Ill, ^c Matth. x. 11. some they Cur'd, but others they did not. But ^{Acts xviii. 3.} those very Apostles had a Mind however, to Raise all their Dead to Life, and to Recover the Sick to their Health again, but that they had not entirely their own Will. For it was not Permitted them to Do whatsoever they wou'd themselves. In like manner even *Paul*, when Apprehended by the Heathen Ruler, wou'd the Grace of God have given leave, had broke through the Ruler's Guards and the Wall, being a Man that had the Spirit. But he is let down by Means of a ^d Basket. But what becomes of the Divine ^d Acts ix. 25. Power then, that was Present with him? Why, These Things were Done by a particular Dispensation, that in some Cases they shou'd Do Signs and Wonders: But in others not be Able, that so in all those Instances the Faith might clearly be seen both in them that Believ'd not, and in the Faithful, and their Free Will put to the Trial; and that it might appear whether some were Scandaliz'd at their Infirmities, or not. For shou'd the Apostles have Done all they had a Mind for, they wou'd with an High Hand have Drove Men to the Worship of God by Miraculous

culous Signs, and their own Free Will. And then there wou'd be no more either Faith or Infidelity. For *Christianity is a Stone of Stumbling, and a Rock of Offence.*

* Compare Rom. ix. 32, 33. with

Matt. xiii. 21. But what is written of *Job*, How *Satan* * Begg'd him, is not without its weight. For without a particular Permission, he cou'd not of himself Do any Thing. But what faith the De-

Job ii. 5. vil to the Lord? *Give him but into my Hands, and † he will Curse thee to thy Face.* Thus even at present *Job* is the very same, God the same, and the same too is the Devil also. The very Moment therefore that *Job* obtains the Divine Help, and is Ready in Mind, and Warm'd with Grace, does *Satan* desire him, and says to the Lord, *Because you Succour and Support him, he serveth you. But do you Relinquish, and Deliver him to me, and he will Curse thee to thy Face.* What remains, but that Grace, since the Soul is Comforted by its Presence, withdraws it self, and the Soul is Deliver'd over to Temptations? The Devil therefore cometh, bringing on Endless Mischiefs: Despair, Renunciation, wicked Thoughts, Afflicting the Soul, that so he may take her off, and Alienate her from her Hope in God.

Job i. 9
—11.

Job xxvii. 5, 6. But the Soul that is Wise, in the very midst of Calamities, and Affliction, never Despairs: But what it Holds, *it Holds fast*; And how much soever she may Bear through the Numberless Temptations brought upon her, still her Words are, *Though I shou'd ev'n Die, yet will I not let him Go.* And if the Man holds out to

—xiii. 15.

* That is, *Tempted him*, say some. See *Heinsii Exercitationes Sacrae* in Nov. Test. Cap. xix. p. 193.

† The Printed Copies read all, *ἢ μὲν*. But the lxx. *εἰ μὴ* which is follow'd in All the Versions. The Manuscript directs to read however in the Margin *εἰ δὲ*, though in the running Text it agrees with the Printed Copies.

the End, Then doth the Lord Begin to Argue the Case with *Satan*, you see how great Evils, —ii. 3. and Afflictions thou hast brought upon him, and he hath not hearkned unto thee, but Me he Serves, and Me he Fears. Then is the Devil all over in Confusion, and has Nothing further to Reply. For as to *Job's* Case, had he Foreseen that, tho' he shou'd Fall into Temptations, he wou'd Bear up against them, and not be Worsted: He wou'd never have been so Importunate for him, to Prevent his own Disgrace. So also at this very Time is *Satan* Confounded at such as Endure Afflictions and Temptations; And Repents, as having gain'd no Ground. For now does the Lord begin to Take him up, *Lo, now I have yielded to you, and permitted you to Tempt him: Have you been Able to do any Thing? Has he at all hearkned unto you?*

Quest. *Does Satan know all a Man's Thoughts and Designs?*

Ans^w. If one Man is much with another, and Knows his Concerns; And you that are but Twenty Years Old, are yet Acquainted with your Neighbour's Circumstances: Can *Satan* that is constantly with you, from the first Moment of your Birth, not know the * Workings of your Mind? For he is now † Six Thousand Years Old, and we don't say that he knows what a Man will do, before he Tempts him. The Tempter begins his Temptation, but does not know for certain, whether the Man Regards him, or Not, till the Soul deliver up its Will to him for a Vassal. Neither again do we say that the Devil is Acquainted with all the

* The Manuscript for λογισμῶς, reads διαλογισμῶς.

† Concerning this Passage about the *Devil's* Age, see the Introduction. p. 52.

Thoughts and Desires of the Heart. For as a Tree suppose that has many Branches and several Arms (* *Two or Three Branches of the Tree, a Man may keep fast hold of. So also the Soul has many Branches and many Members.*) Some Branches then of its Thoughts, and Designs there are within reach; and them *Satan* lays hold on. But other Thoughts and Designs there also are, which *Satan* has No hold of at all. For in one Instance the Sins Part Prevails in the Springing up of our Thoughts; In another again, the Reasoning of Man maintains a Great Superiority: Receiving from God Succours and Redemption, and Bidding Defiance to Sin; In some Things he is Master'd, and in some Things his Will is his own. For there is a Time when he comes to God with Fervour. And *Satan* knows it, and sees that he is Acting against him; neither is it in his Power to keep him from it. How so? Why, Because he has a Will to Cry to God, he has withal the Natural Fruits of that Will, to Love God, to Believe in him, to Seek Him, and to Come to Him. For even in Things that fall under the Eye, the Husbandman Works the Earth. (*But though he even does so, he stands in need of Rains and Showers from Above. For unless it Rains from above, All the Pains the Husbandman has been at, Turns in the Event to no manner of Account.*) So also is it in the Spiritual Husbandry, nothing is ever Conceive'd without Two Persons. A Man ought therefore of his own free Motion to Cultivate the Earth of his Heart, and to take true Pains with it. For God requires Labour, and Weariness, and Working

* The Manuscript here inserts — πρὸς λόγον δύο ἢ τρεῖς κλάδους τῆ δένδρου δύναται τις καταλαβεῖν. ἔτω καὶ ἡ γῆ καὶ πολλὰς ἔχει κλάδους καὶ πολλὰ μέλη. &c.

on Man's Part. But unless the Heavenly Clouds are Seen over Head, and the Showers of Grace; what the Husbandman has done with all his Labour, signifies just Nothing.

But the True Sign of Christianity is This, for a Man, when he has taken never so much Pains, and done never so many Acts of Righteousness, to demean himself as if he had done just Nothing, and tho' Fasting, to Say *I have * not Fasted*; And when he has been at Prayers, *I han't been Praying that I know of*; Having continued some Time in Prayer, *I have not been so long at it; and even at this very Time am I but just beginning to Exercise, and to take some Pains with my self*. Though with God he is Righteous, yet ought he to say, *I am not Righteous, neither do I take Pains, but every Day am I Trying to Begin*. But every Day ought he to have the Hope, and the Joy, and the Expectation of the Kingdom and Redemption that are coming on, and to say, *if I have not met with my Redemption to Day, yet to Morrow shall I be Redeem'd*. For as he that Planteth a Vine, Before he even undertakes the Trouble, conceives within himself some Joy and Hope; and he Sketches out beforehand the Vineyards in his Mind, and Computes the Income, when as yet there is no manner of Wine, and thus he enters upon his Labour. For Hope, and Expectation make him very readily submit to Labour; And So long is he at considerable Expences out of Pocket. In like manner both he that Builds an House, and the Hus-

Phil. iii. 9,
13.
1 Joh. i. 8.

* This Passage is to be understood with a Grain of Salt. The Author here only Alludes to our Blessed Lord's Rule, *Matth. vi. 3. not to let our left Hand know what our right Hand doth, in Opposition to the Proud Boasting of the Vain-glorious Pharisee*. Luke xviii. 11, 12. and Inculcating the Necessity of Humility.

bandman, are first at no small Charges in Hopes of the growing Gain. Just so in the Case before us, unless a Man has in view this Joy and Hope, *I am certain of Redemption, and Life hereafter,* ⁶ Matth. xi. he is not Able to Bear Afflictions, nor any ^{30.} Burden, or the narrow Way. For Hope and ^{Gal. vi. 2.} Joy being present make him to Labour, and Bear Afflictions (*and to * venture upon the Burthen, and the narrow Way.*)

But as it is no easie Matter for a † Brand to get out of the Fire; so neither for the Soul to Escape from the Fire of Death; without a great deal of Trouble. But generally speaking, *Satan* suggests to the Soul, as it were under the shew ² Cor. xi. of good ^h Thoughts, that *from this you may* ^{14.} *please God,* and underhand gains it over to trifling Matters, and very specious Designs, and she thus Insensibly seduc'd, knows not how to discover the Cheat; And thus doth she Fall into the Snare and Destruction of the Devil. But ² Cor. x. the most Successful ⁱ Weapons of the Christian ^{4.} Combatant are these, *viz.* To Pierce directly into his own Heart, and there to make War upon ⁶ Matth. xvi. *Satan,* to ^k Hate himself, and to Deny his own ^{24.} Soul, to be ^l Angry with it, and Rebuke it, ² Cor. vii. to Resist his Inherent Lusts, to Struggle with ^{11.} his Thoughts, and to Fight with himself.

But if you keep your Body from Corruption and Fornication outwardly, and yet within have been guilty of Adultery and Fornication in your Thoughts: You are an Adulterer before God, neither have you gain'd any Advantage by having a Virgin-Body. For instance, let us suppose the Case

* These Words are only in the Printed Copies, in the Manuscript they are omitted.

† *Paltherius*, and after him Dr. *Pritius* read *δολόν*, but the Manuscript, and *Picus* both in his *Octavo* and *Folio* Edit, reads *δαλόν*.

of a young Woman; and a young Fellow by Fraud and Wheadling to Corrupt her: She is ever after the Averſion of her Husband, becauſe ſhe has been an Adultereſs. Even ſo the Soul, Incorporal as it is, by Holding Communion with the Serpent that lurks within, the wicked Spirit, goes a Whoring from ^m under her God. ^m Hoſea iv. 12.
 * As it is written, ⁿ whoſoever looketh on a Woman ⁿ to Luſt after her, hath Committed Adultery with her already in his heart. ⁿ Matt. 7. 28.

For there is a Whoredom, which is Compleated in the Body; And there is a Whoredom alſo, of the Soul in Communion with Satan. For the ſelf-ſame Soul is a Partner and Siſter either of Devils, or of God, and the Angels. And if afterwards ſhe Commits Adultery with the Devil, ſhe is no Way fit for the Heavenly Bridegroom.

Queſt. Does Satan ever lie ſtill, and is Man Freed from the War? Or has he the War upon his Hands as long as he lives?

Anſw. Satan at no ^o Time remits the War. ^o Compare Job i. 7. As long as any one lives in this World, and wears Fleſh, he finds the War Offensive. But when the Fiery Darts of the Wicked one ſhall be Quench'd, what then is there that Hurts the Man? Though Satan even comes to a ^q Reckoning, there is a certain Friend of the King, and he Prefers a Bill againſt the Adverſary. Since therefore he has the King to Favour and Be- friend him, one that actually gives an Helping Hand, he receives no manner of Damage. For when a Man has paſſ'd through all Orders and Degrees, and is become the King's Friend, can he after that be Liable to Injury from any one? ^{with 1 Pet. v. 8. and Pſal. xci.— P Eph. vi. 16. q Zech. iii. 1, 2.}

* The Printed Copies read *q* but the Manuſcript *w* 51

To Argue from what is Visible, there are Cities that receive Gifts and Corn from the Sovereign. If therefore they minister any little matter to him, they are no way Damag'd: Since they Gain and Receive so Considerably of the King. Thus Christians also, tho' the Enemy even makes War upon them, have Betaken themselves Lowever before-hand to the Divine Being, and Put on Power and Peace from on High; and are in no further Trouble about the War.

For as the Lord took on a Body, leaving All Power and Principality Behind: So are Christians also Cloath'd with the Spirit, and are at Rest. And tho' War ariseth from without, Satan Strikes it is true; But they are inwardly Fortified with the Power of the Lord, and are no more Concern'd for *Satan*. Just so when he

¹ Matth. iv. Tempted our Lord in the ^r Wilderness, for Forty Days: What real Hurt was it, that he cou'd

^{1, 2.} Outwardly approach his Body? For within was God. In like manner even Christians, tho' Outwardly they are Tempted: Yet Inwardly are they Füll'd with the Divine Nature, and so Nothing injur'd. These Degrees if any Man attain

¹ Joh. ii. 5. to, he is Come to the ^t Perfect Love of Christ,

¹ Ephes. iii. and to the ^t Fulness of the Godhead. But he

^{19.} that is not so, still Inwardly Retains the War. He is one hour Refresh'd in Prayer, and another is he in a State of Affliction and War. For so is the Will of the Lord; Because he is as yet but an Infant, he Trains him up to the Battle. And there Spring up in him Two Persons, both Light and Darknes, and Rest and Affliction. They Pray now in Quiet, and the next hour are they in great Disorder. Don't you hear what St. Paul says,

^v 1 Cor. xiii. *Tho' I have all Gifts; tho' I give my Body to be Burn'd; tho' I speak with the Tongues of*

^{1---3.} *Angels, and have not Charity, I am nothing.* Be-
cause

cause these Gifts are but as Inducements; and they that take up with them, tho' in the Light, yet are but Children. For many of the Brethren have come to these Degrees, and had the Gifts of Healing, and Revelation, and Prophecy: However not having attain'd to perfect Charity, in which is " *the Bond of Perfectness*, the War ^{Col. iii.} came upon them, and They thro' Neglect Fell. ^{14.} But if any one comes up to Perfect Love, he is for ever after Bound and Captivated by Grace. But if any one make but small Advances towards this Degree of Love, and come not within the Reach of its Chains, such a one is still in Bondage to Fear, and to War, and to Falling; and unless he be well Guarded, Satan lays him Flat.

For thus have many Gone off from the Grace Bestow'd upon them. They imagin'd they had Obtain'd Perfection, and said, *We have Enough, We want Nothing*. But the Lord neither has an End; neither can he be Comprehended. And they that are Christians, dare not say, we have Comprehended Him: But they are Humbled Night and Day. In the things we daily See, Learning is by no means brought to Perfection. And yet no Man knows this, but the Scholar that has had a tolerable Insight into Letters. So also here God is neither ^w Comprehended, nor ^w 2 Ef. iv. ^{11.} Measur'd by any but those who have Some ⁻⁻⁻viii. 21. ^x Job xi. ⁷⁻⁻⁻9. ^y Ephes. ^{iii.} 18. Taste of Him, whom they have Receiv'd; and they freely own their Weakness. Let any one that has no great matter of Learning go in-^y to a Village, where no Persons of Education are, and this Diminutive Scholar is by them Cried up, because they are Peasants, and incapable of passing any Judgment. But this very same Person that has such a small Acquaintance with Books, if he goes into a City, where Men of Eloquence

Eloquence and Learning are, he dares not be Seen, or to Open his Mouth in their Company. For to real Scholars he appears a very Ignoramus.

Quest. Suppose a Man in an Engagement, and to carry two Persons in his Soul, the one of Sin, and the other of Grace; and he is Remov'd out of this World: Whither does he Go, there being two different Sides that have fast Hold of him?

Ans. Why, what place soever his Mind is Bent upon, and where his Love is Fix'd, thither does he Go. Only, if War or Affliction come

^a Job ii. 9, upon you, you ought to ² Contradict, and to Hate it.

^{10.}

For that the War shou'd come upon you, is no fault of yours; but to Hate it, is incumbent on you. And then does the Lord, beholding your Mind, that you Struggle all you can, and Love him with all your Soul, Separate Death from your Soul in an Hour's Time (for that is no hard thing for him to do) and then he takes you

^a Compare into his own ^a Bosom, and into his ^b Light. In

John i. 18.

with xiv.

^{3.}

^b I Tim. vi.

16.

^c Pf. lxix.

15.

^d Col. i. 13.

^e Compare

Matth.

xxiii. 37.

with

² Cor. vi. 1.

a Moment's Time does he Snatch thee away from the ^c Mouth of Darknes, and in the same Instant art thou ^d Translated into his Kingdom. For with God all things are Easie in a Moment's time, provided you have a Love for him. For God stands in ^e need of Man's own Endeavour because the Soul Associates, with the Divine Nature.

And as in the Parable of the Husbandman we have so often mention'd, that after he has Labour'd, and Cast his Seed into the Ground, he ought to Receive the Rain also from Above.

^f Zec. x. 1. For unless the ^f Clouds appear, and the Winds Blow, the Labour of the Husbandman signifies just Nothing. For the Seed lies Uncover'd. Ap-

^g Jam. v. 7. ply This to the ^g Spiritual Husbandry. If a Man Rests in his own Work only, and Receives

not

not something Foreign to his own Nature, he can never Render to the Lord ^h Fruits worthy of ^h Mat. xxi. Him. But what is the Work of Man? Why, ^{41.} to bid ⁱ Farewel, and to ^k Go out of the World, ⁱ Compare to Continue in Prayer, to ^l Watch, to Love ^l Luke xiv. ^m God, and the ⁿ Brethren. This is his Proper ^{33.} * Charge. But if he continues on in his own [†] proper Working, without once Hoping to Re- ^{33.} ceive something besides; And the Winds of the ^{Mark x.} Holy ^o Spirit do not Blow upon him, and un- ^{28.} less the Clouds appear, and the ^p Rain comes [†] Jam. iv. 4. down out of Heaven, and Bedew the Soul, the ^k Heb. xiii. Man can no way Render to the Lord Fruits ^{13.} worthy of Him. For it is written, [†] that *the* ¹ Col. iv. 2. *Husbandman when he observeth a Branch that* ¹ Pet. iv. *beareth Fruit, he Purgeth it that it may bring* ^{7.} *forth more Fruit; but that which beareth not* [†] Mat. xxii. *Fruit, he Rooteth out, and Delivers it up to be* ^{37.} *Burn'd.* But this is Man's Duty, that whether [†] John iv. *he Fasts, or Watches, or Prays, or doth any* ^{11.} *thing that is Good, he Ascribe it All to the* [†] Compare *Lord saying This, Unless God had Strengthened* ^{John iii. 8.} *me, I cou'd neither have Fasted, nor Pray'd, nor* ^{Cant. iv.} *Left the World.* And Thus when God beholds ^{16.} your Good Intention, that you Ascribe to God, ^{Acts ii. 2.} All that is yours which you do by Nature; He [†] Pf. lxxii. on the other Hand Grants to you what properly ^{6.} Belongs to Him, Things Spiritual, Divine and ^{Hof. x. 12.} Heavenly. But what are They? The very [†] John xv. *Fruits of the Spirit, Joy and Gladness.* ^{1, 2, 6.}

Quest. *But since the Natural Fruits are like these, Love, Faith, and Prayer: Explain to us the Difference how it is with the Natural Fruits, and how with the Spiritual.*

* ἵπποδρόμην, which is in all the Printed Copies, the Manuscript here omits.

† The Manuscript here inserts for εἰαυτῶ, ἰδίῳ.

Answer.

Answ. The Things which you your self Do, are Good indeed, and Acceptable with God, but not Pure. For instance, you Love God, but not Perfectly. The Lord comes, Giving * you the Love which is Unchangeable (*and † Heavenly. You Pray naturally but with Distraction and Multiplicity of Thoughts.*) God giveth you the Pure Prayer in Spirit and in Truth. In Things that fall under the Eye, the Earth for the most Part, of it self produceth Thorns. But the Husbandman Digs, Works the Ground carefully, Throws in the Seed. Yet the Thorns, though not Sown, Shoot up, and Multiply. For after his Transgression was it said to *Adam, Thorns and Thistles shall the Earth bring forth unto thee.* Again, the Husbandman ** Takes Pains with the Ground, and Diggeth up the Thorns, and yet they Multiply afresh. Take this in a Spiritual Sense. For after the Transgression, the Earth †† of the Heart brings forth Thorns and Thistles; Man Cultivates, and is at some Pains with it; And yet the Thorns of Wicked Spirits come up. After this the Holy Spirit itself *Helpeth Man's Infirmities,* and the Lord casteth into the very Ground of the Heart the Heavenly Seed, and Tilleth it. Though the Seed is Sown, yet Thorns and Thistles still Spring up. Again the Lord himself and Man Till the Ground of the Soul, and *** yet the Wicked Spirits and Thorns abound

Gen. iii.
18.

Rom. viii.
26.

* The Printed Copies read all *δίδωσι*, but the Manuscript *διδός σοι*

† These Words are not in the running Text of the Manuscript, but added in the Margin.

** The Manuscript for *ἐκπορεύ* reads *ἐμπορεύ*.

†† The Manuscript omits *ἐκ*, which is in the Printed Copies.

*** The Printed Copies here read *ἐπ'α*, which agrees I confess very well with *Luke xi. 29.* But the Manuscript reads *ἐτι τα*, which in Writing may easily be join'd into *ἐπ'α*.

There,

There, and even grow up again, till such Time as the Summer comes, and Grace Abounds, and the Thorns shall wither away with the Heat of the Sun. For the Sin accompanies Nature, yet does it not * so far Lord it over her, † nor does it even Bear the Sway. For the Tares may Choak indeed the tender Blades of the Corn. But when the Fruits have been Hardned by the Approach of the Sun, the Tares do the Corn no Harm. For if there happen to be Thirty Measures of pure Corn: †† yet is there a mixture of Tares to be Seen, something less than a Quart. For 'tis in a manner Lost through the Abundance of Corn. So also in Grace; where the Gift of God, and his Grace abounds in Man, and he is Rich in the Lord; Sin though Present in Part, can never much Hurt the Man; neither has it any Force upon him, or Sway with him. For the coming of the Lord, and the † Provision for it were therefore Appointed, that he might set them † Free that were Enslav'd by Sin, and become Obnoxious, and Brought under by it, and make them † Victorious over Death and Sin. The Brethren therefore ought not to think it strange, if they are Afflicted by some in order to be Rescued from Sin.

For in Old Time *Moses* and *Aaron*, when they had the Priesthood in their ** own Hands, Endur'd

Compare
Isai. xl. 3.
—5.
Malachi
iv. 5, 6.
Luke vii.
29, 30.
Compare
Luke iv.
18.

John viii.
36.
1 Cor. xv.
57.

Rom. vii.
24, 25.

1 John v.
4.

* The Manuscript here inserts $\epsilon\chi$, which is wanting in all the Printed Copies.

† I follow here the *Folio* Reading, which is $\frac{2}{3}$, not $\frac{1}{2}$.

†† The Manuscript for $\gamma\alpha\delta$ reads $\delta\epsilon$ here.

** Properly speaking *Aaron* was the High-Priest. *Moses* was a *Prophet*, Deut. xxxiv. 10. a *Faithful Servant in God's House*. Heb. iii. 2. a *King in Jethurun*. Deut. xxxiii. 5. and even a *God to Aaron*, but not a *Priest*. Exod. iv. 16. However though

^u Exod. xvii. 4. dur'd ^u many Things. But *Caiaphas* that Sate
 Num. xvi. in their Chair, himself Persecuted and Con-
 11. demn'd the Lord. But the Lord at the same
 Time had that Honour for the Priesthood, that
 he Suffer'd him to * Continue in the Office.
^w Matth. xxiii. 37. In like Manner were the Prophets Persecuted by
 Luke xiii. their ^w own Nation. In after Times *Peter* Suc-
 33. ceeded *Moses*, and took the ^x New Church of
^x 2 Cor. v. Hands. For the Baptism now, is that of Fire,
 17. ^y and the Spirit, and a certain ^z Circumcision per-
^y Mat. iii. form'd in the Heart. For the Divine and Hea-
 11. venly Spirit converses in the Mind. But neither
^z Rom. ii. are these that are Perfect, so long as they are in
 29. the Flesh, without All Concern, because their
^z Phil. ii. Will is at Liberty : But they are still in ^a Fear,
 11. and for that Reason are Suffer'd to be Tempted.
 But if the Soul proceed to Reach that City of
 the Saints ; Then, and then only can it Live
 without Affliction and Temptations. For there
^b Rev. xxi. is There no ^b more any Sollicitude, or Affliction,
 4. or Trouble, or Old Age, or Satan, or War :
 —xxii. 3. But Rest, and Joy, and Peace, and Salvation.
 For the Lord is in the midst of them, who is
^c Hof. xiii. call'd their ^c Saviour, from his Saving the Cap-
 4. tives. He has also been Stil'd the Physician,
 Pf. lxxviii. 18.

though their Commissions were peculiar to Each: They ever
 Acted in Concert: Neither did *Aaron* venture upon the High-
 est Act of the Priesthood, without the Concurrence of *Moses*.
 A Noble Type of the Evang. Priesthood, &c.

* The Printed Copies read *αὐτὸν ἡγιάζει*. which I confess
 agrees very well with the running Sense: But the Manuscript
 reading *αὐτὸν ἱερατεύει*. I Translate accordingly.

† This is to be taken with a Grain of Salt. The Apostles
 in general were much the same to the Christian Church up-
 on Earth, what the High Priests were to the *Jews* under the
 Law. And St. *Peter* in particular to those of the Circum-
 cision.

because

because He Bestows upon us the Heavenly and ^dMatth.ix. Divine ^d Medicines, and ^e Heals the Disorders ^{12.} of the Soul; for in some Respects have they an ^eMatth.iv. Ascendant over the Man. To speak All in a ^{23.} Word, JESUS is King and God: But Satan Compared with Luke v. a Tyrant and a wicked Ruler. ^{20.—24.}

To proceed; God and his Angels are willing to Challenge this Creature Man for one of their Household in the Kingdom. The Devil in like manner and his Angels have as great a mind to get him over to Themselves. The Soul therefore is plac'd in the Middle between Two Parties; And hereafter to which Side soever the Will shall incline, it shall be his * *Possession* and Son. But let us suppose a Father shou'd send into a strange Country his own Son, where wild Beasts meet him by the way; And he furnishes him with Remedies, and Antidotes, that if any wild Beasts or Dragons shou'd come upon him, he may Throw out the † Preparation to them and † Kill them. After the same manner do you also † Hist. of Bell and the Dragon, v.27. make it your Business to Receive the Heavenly Medicine, the Healer and Antidote of the Soul, that by means of that you may destroy the Poisonous Beasts of unclean Spirits. For it is no easie Matter to Possess a pure Heart, unless a Man will Purchase that Possession of a clean Heart and Pure Conscience, with great Struggle and Labour, that the Evil Principle may be Rooted out. For it so falls out that a Man has Grace, and yet his Heart is not Purified. And for this very reason was it, that those that have Fall'n have done so, because they never Believ'd that after Grace Receiv'd there shou'd Remain ^cHof. xii. with them ^{3.} † Smoke and Sin any longer. But all ^{Matth. xii.} ^{20.}

* The Manuscript, and both the *Oſtavo* and *Folio* Edit. of *Picus* read here *εἰς ἑαυτὸν*: Which not being in *Palsthenius*, neither is it in Dr. *Pritius* his Edition.

the Righteous through the streight and narrow
 Way of Afflictions have ^u Pleas'd the Lord to
 the very last. *Abraham*, when even Rich to-
 wards God, and towards the World, call'd him-
 self, ^w *Dust and Ashes*. And *David* says of him-
 self, *I am the Scorn of Man, and the Outcast of*
^x *the People, even a Worm and no Man*. After the
 same Manner were all the Apostles and Prophets
 hardly Dealt with and Reproach'd. The Lord
 himself who is the Way and God having come
 into the World, not upon his own Account,
 but purely for thy Sake, that He might be an
 Example to thee of every Thing that is Good:
 Consider well to what a Depth of Humiliation He
 Condescended, when he had taken upon him the
 Form of a Servant, who in himself is God, the
 Son of God, a King, and the Son of a King;
 Distributing in Person the Sanative Medicines,
 and Healing those that had been Wounded;
 But in his outward Appearance, was as one of
 those that had been ^z Wounded.

But take care you don't Despise his Divine
 worth, while you Behold Him outwardly Hum-
 bled, as one like our Selves. It was for our
 Sakes that He made this Appearance, not upon
 his own Account. Observe well, in the same
 Hour, that they Cried, *Crucifise Him, Crucifise*
Him, and the Multitude Flock'd together, how
 Greatly He was Humbled, above all Men. As
 in the Things we Daily see, if a Man is a Male-
 factor, and Receives Sentence of the Judge, he
 is thereupon Abhorr'd and set at nought by the
 whole Body of the People: So was the Lord
 at the Time of his Crucifixion, as a Man that
 was going to Die, Treated by the Pharisees
 with the utmost Contempt. But when again
 they Spit upon his Face, and put the Crown
 of Thorns upon his Head, and smote him, how
 Surprising

^u *Isaiah*
 xlvi. 10.

^w *Genesis*
 xviii. 27.
^x *Pf.* xxii.
 6.

^y *Phil.* ii. 8.

^z *Isai.* liii.
 4, 5.

Matth.
 viii. 17.

Isa. lii. 14.

Matth.
 xxvii.
Mark xv.

Surprising must that Humility be which He did not Exceed? For it is written, *I gave my Back to the Smilers, I * turn'd not away my Face from Shame and Spitting, nor my Cheeks from them that pluck'd off the Hair.* Now if God submitted to so Great Injuries and Sufferings, and Humiliation, you that are by Nature y Clay, and that Nature Mortal, whatsoever Humiliation you may undergo, you can do nothing like the Lord. God Humbled himself upon your Account, and yet you are not Humbled for your self: But are Exalted, and Swell with Pride. For he came to take † your Afflictions and Burdens, and to Impart his ^z own Rest to you. ^z Matth^z xi. 28. And yet you are not willing to Endure Labours, and Sufferings, that so your Wounds might obtain his Healing. Glory be to his Patience, and Long-suffering for ever! *Amen.*

* The Manuscript reads *ἀπέσραψα.*

† The Manuscript here inserts *σὰς.*



HOMILY XXVII.

This Homily Discourses at large concerning the Worth and Condition of the Christian Man, as well as the Foregoing. After that it gives several highly Useful Instructions concerning the Liberty of the Will, Intermixing some Questions full of Divine Wisdom.



NOW, O Man, thy High Descent and Worth; How Precious thou art as the ^a Brother of Christ, the ^b Friend of the King, the ^c Spouse of the Heavenly Bridegroom. For whosoever shall be Able to Discover the Worth of his Soul: He is also Able to Discover the Power, and the Mysteries of the Divine Nature, and thereby to be the more ^d Abas'd; forasmuch as by the Power of God it is, that any one sees his Fall. But in the same Manner that He pass'd through ^e Sufferings and the Cross, and so was ^f Glorified, and sat down on the Right Hand of the Father: So doth it behove you also to ^g Suffer with him, and to be ^h Crucified with Him, and so to ⁱ Rise again, and ^k Sit together, and to be Join'd together with the Body of Christ, and for ever to Reign together with Him in that World. *If we Suffer with Him, that we may also be Glorified together.*

For whosoever shall be Enabled to get over and to Pass the Fences of Wickedness, Enters into the Heavenly City, that Abounds with Peace, and Variety of good Things, where the Spirits of Just Men are at Rest. We must therefore

ore Labour and Strive very greatly for This. For it is not Just that the Bridegroom, who came for thy Sake, shou'd Suffer and be Crucified, and the Bride herself, for whose Sake the Bridegroom came, shou'd only * *be¹ Boasting*, and Live as Rovers. For as in Things that fall under the Eye; If any Woman is a Strumpet, she Prostitutes her self scandalously to All: So has the Soul surrendred her self to every Devil, and is corrupted by Spirits. For some have Sin and Wickedness of their own Free Choice: But others without Designing it. And what is the Meaning of all This? Why, they that have the Evil of their own Free Choice, are these very Persons that Resign their Will to Wickedness, and take Pleasure in it, and Contract a Friendship with it; These maintain a Peace with *Satan*, and make no War at all in their Thoughts with the Devil. But they that have it without any Design of their own, these have Sin † in themselves, *warring against them in their Members*, according to the ^m Apostle; And it is a ⁿ Dark Power, and ^o Veil quite beside their Intention. Neither do they consent in their Thoughts, or are Delighted with it, or Obedient to it: But they Contradict, and Act against it; they even ** *Resist*, and are Angry with themselves. These are much Better, and of greater Esteem with God than those that pur-

¹Gal.vi.14.

^mRom.vii

ⁿIsai.lx.2.

^o2Cor.iii.15.

* The Editions of *Palthenius*, and both those of *Picus*, read *Cottelerius* $\kappa\alpha\chi\omega\mu\beta\eta\eta\nu$. But we are Advertis'd by one that had consulted the French King's Manuscripts, that it shou'd be $\kappa\alpha\chi\alpha\upsilon\mu\beta\eta\eta\nu$ *vel κεκαυωμβηην*. Dr. *Pritius* reads $\kappa\alpha\chi\omega\mu\beta\eta\eta\nu$, and yet renders it after *Cottelerius* in *mollitie versari*, which makes me think the Printer put κ for ν . However the Manuscript I follow reads $\kappa\epsilon\kappa\alpha\upsilon\omega\mu\beta\eta\eta\nu$.

† The Manuscript for $\epsilon\alpha\upsilon\tau\omicron\varsigma$ reads $\epsilon\nu\ \alpha\upsilon\tau\omicron\varsigma$.
 ** The Manuscript here inserts $\alpha\upsilon\tau\iota\tau\upsilon\pi\eta\sigma\omicron\iota$, which literally signifies *Return Blow for Blow*.

posely surrender up their Wills to Sin, and take
 ° Rom. ii. ° Pleasure in it.

32. As a King, that shou'd find a poor young
 Girl, Cloath'd in Rags, and shou'd not be
 Asham'd of her; But take from her her P filthy
 Garments, and † Wash away her 9 Blackness,
 and set her off with † Splendid Apparel, and make
 her a Companion of the King's, and a Partaker
 of his Table and Banquet: Thus also did the
 Lord find the Soul Wounded and Smitten, and
 gave her Physic, and Stript her of her Dark
 Raiment, and the Filthiness of Sin; And
 Cloath'd her with the Royal, Heavenly, † Di-
 vine, Bright, and Glorious Apparel. And he
 hath Put the † Crown upon her, and made her
 Partaker of the Royal v Table, to her Joy and
 Satisfaction.

And as * *when* a Garden is made, that has
 Fruit Trees in it, and those throughout yielding
 a delicious Smell; And in it there shou'd be va-
 riety of Delightful Walks, entirely Beautiful,
 and Abounding with Fragrant and Refreshing
 Odours; And whoever goes in, is Delighted and
 Refresh'd: Thus is it with Souls in the King-
 dom; they are perfectly overcome with Joy,
 and Gladness, and Peace, as being Kings, and
 Lords, and Gods. For it is written, w *King of*
Kings, and Lord of Lords.

Christianity therefore is no trivial Matter.
 For this is a Great Mystery. Consider therefore
 well thy High Descent, that thou art call'd to
 Royal Dignity, a *chosen* x *Generation, a ** Royal*
 ?.

† The Manuscript and the *Ostavo* Edition of *Picus* read
ἀποπλύνῃ, which I follow. *Palthenius*, and after him Dr.
Pritius, nay, and the *Folio* read *ἀποπλάνῃ*: Which I suspect to
 be the Fault of the Press.

* The Manuscript for *ἐὰν* reads *ὅταν*

** The Manuscript in the Margin inserts *βασιλειον* before
ιεράτευμα.

Priesthood,

Priesthood, and an Holy Nation. For the Mystery of Christianity is Foreign to this World. The Glory indeed of a King, which is Seen, and his Riches are Earthly, and Corruptible, and passing away. But that Kingdom, and those ^y Riches, are Divine things, ^y Ephes. i. 18. things Heavenly and Glorious, never passing away, or suffering Dissolution. For they Reign together with the Heavenly King in the Church in Heaven. And He truly is *the* ^z *First-Born from the Dead*: But then are They too the ^a *First-Born* ^z Col. i. 18. also. But tho' such as these, are the Elect and ^{Rev. i. 5.} ^a Heb. xii. 23. Approv'd of God; yet are they in their own Eyes, the very least of all, and greatly to be set at nought. Nay This is become to them as it were Natural and Riveted into them to Esteem themselves * Nothing.

Quest. Do they then not know that they have Receiv'd any thing Additional, and that they are possess'd of something Foreign to their Nature, which they had not before?

Ans. Take my word for it, they are not yet Prov'd; neither are they Advancing; And ignorant they are that they are Possess'd of that which they had not Before. But them that are so, does Grace it self, when it is come, Teach not to look upon their own Soul as of any worth or value, while they are but Advancing: but to look upon themselves to be Naturally of No Esteem. Tho' with God they are Precious, yet with themselves are they not so. When in their Progress, and the Knowledge of God, they are just as if they had known nothing at all. Tho' with God they are

* *Palthenius*, and after him Dr. *Pritius*, read ταπεινός ἢ τὸ μηδὲν ἰσχυρὸς ἠγείσθαι. In the Folio ταπεινός ἢ is separated by two Hooks thus []. But the Manuscript and the Octavo Edition of *Picus* wholly leave them out, which makes the Sense clear.

^b James ii. ^b *Rich*, in their own Esteem they are Poor. And
^{5.} as Christ, when he *took upon him the* ^c *Form of a*
^{Phil. ii.} *Servant*, by Humility Overcame the Devil: So
^{7.} from the very Beginning did the Serpent Over-
 throw *Adam* by suggestions of High and Swelling
 Thoughts. And even at this present doth the
 same Serpent, Lurking secretly in the Hearts of
 Mankind, Throw down and Dissolve the Race
 of Christians.

For as a Man that in the Eye of the World is
 a Gentleman, and of a Good Family, and is very
 Rich, Goes on still to Improve what he has, and
 Gathers in the Fruits of it; this Person goes out
 of his Wits, and is Self-sufficient, and being In-
 supportable, he Kicks and Cuffs All without Dis-
 tinction: Even so are some that have no Discreti-
 on; Having found some small matter of Rest and
 Prayer, they have begun to Swell, to be besides
 themselves, and to pass Sentence upon others.
^d Prov. xvi. And thus have they ^d Fall'n into the very lowest
^{18.} Depths of the Earth. For that very Serpent that
 drove *Adam* out, thro' the Pride of his Thoughts,
^{Gen. iii. 5.} saying, *Ye shall be as Gods*: He, I say, doth even
 Now put High Thoughts into the Hearts of Men,
 saying to every one, *Thou art Perfect; Thou hast*
Enough; Thou art Rich; Thou wantest Nothing;
Thou art Happy.

Others there are in the World, that have Wealth
 it is true; And tho' with the Largeness of their
 Incomes they are Improving what they have, yet
 do they contain them within the Bounds of Dis-
 cretion, and neither make any Boasting, nor are
 they Lifted up: but keep in an Even Temper.
 For they know well enough, that Barrenness suc-
 ceeds Plenty. And again, when they Fall at any
 time into Losses, and a Bad Year, they are not
 Troubled at it, but are Easy. For they Know
 withal that Plenty again is coming on in its Turn.
 And.

And being much Exercis'd in such Events, they are not Surpriz'd: They are neither Blown up with their Incomes and Years of Plenty; neither if they meet with any Loss do they think it Strange.

The Business therefore of Christianity is This, *viz.* A Tasting of the Truth, an ^e Eating and ^e Drinking of the Truth, to Eat and Drink our utmost. For as at a Fountain where some thirsty Body is beginning to Drink, but in the very midst of all that some other Person takes him away, without suffering him to Fjll himself, as much as he desires: His Thirst afterwards is Inflam'd the more for having Tasted the Water, and he Seeketh it with the greater Eagerness. So also in Spirituals. A Man Tastes and Partakes of the Heavenly Food; After that in the very midst of All does Somebody keep him back, and no Man allows him to take his Fill.

John vi.
53.

Quest. *But why is he not allow'd to take his Fill?*

Ans^w. The Lord knoweth Man's Weakness; that he is soon Lifted up: Therefore does he take him off, and suffer him to be ^f Exercis'd and ^f Eccl. iv. * Afflicted. For if upon your Receiving but a small 17. Quantity there is no Bearing you, but you are Swoln immediately: How much more Intolerable would you have been, had any one Given you your Fill at once? But God having a thorough Knowledge of your Weakness, Allots you by a special Dispensation to Afflictions, that you may be Humble, and more Industrious in Seeking after God. For even according to the World, when a poor Man has found a Purse of † Gold

* All the printed Editions read here *ελαθῆναι*, but the Manuscript reads much better *επιβῆναι*.

† The printed Copies read *χευοῦν*, but the Manuscript *χευοῦ*.
and

and from a giddy Satisfaction Begun to Proclaim it, *I have ** found, I have found a Purse, I am Rich.* Upon the Rumour, he that Lost it hears of it and comes by it again. Another is run mad with Wealth; And he spurns at all, and has Taken upon him to Abuse all Mankind, and to Exalt himself above some particular Men; whereupon the thing coming to the Sovereign's Ear, his Goods are Confiscated: So is it in the Business of the Spirit. If some Taste of never so little Refreshment, they are at a Loss how to Husband it; But they Squander away even that which they have Recciv'd. For Sin Tempteth them, and Blindeth their Mind.

Quest. *After the Vistitation made by Grace, how is it that some Fall? Is not Satan demonstratively much the Weaker? For where Day is, How can there possibly be any Night?*

Ans^w. Not that Grace is really Quench'd, or Weaken'd: But that the Command you have of your Self, and your Liberty may be put to the Trial, which way it Inclines: It leaves you to Sin. And again, when with your * Will you Approach the Lord, you are Admonish'd that you
 2 Tim. i. 5 look well to the Grace given you. But then,
 6. How comes it to be written, *Quench not the Spirit?* That can never be Quench'd, but is Light. However by growing wilfully Careless, and not giving your Consent, you are your self under an Eclipse of the Spirit. In like manner, saith he,
 Ephes. iv. h *Grieve not the Holy Spirit, whereby ye are Seal'd
 30. unto the Day of Redemption.* You see, it lies in your own Breast, and in your own Power, to
 1 Sam. ii. i *Honour the Holy Spirit, and not to Grieve it.*
 30.

** The Manuscript and *Picus* read εἰς ἄρα but once. But the Repetition is more Natural. And therefore I keep to the other printed Copies. * The Manuscript here inserts σὺ.

But

But I tell you, that even in perfect Christians that are Captivated and Born down as with † Wine to that which is Good, there is a Reserve of Freedom, by means of which having been Tried with numberless Afflictions they are Turn'd to Good.

As if for instance there should be some Persons of Rank, and Fortune, and Noble Birth, and these purely of their own Will and Motion should Renounce their Fortune, and their Quality, and Honours, and go, and put on Sordid and Beggarly Garments, and Dishonour instead of Glory, and become Miserable, and of No Esteem: This is entirely left to their own Pleasure. But I tell thee that the very Apostles that were ^k Perfected ^k 1 Job. iv. 12. in Grace, Grace never hindred from Doing what they would, tho' they had a Mind themselves to Do some things Displeasing to Grace. For *our Nature is Susceptible of Good and Bad, and the

† The Original Word *μενεθυσμένος* signifies *Drunk* or *Overcome with Wine*. An Expression Borrow'd from the School of Plato. And to take off the seeming Harshness of it here, let the Reader call to mind, what *Macarius* has told him more than once, that the Business of Christianity is directly *Eating* and *Drinking* in the Sense of St. *John*, Ch. vi. Let it be Remembered, (2.) That to be *Drunk with Wine*, and to be *Fill'd with the Spirit* are Oppos'd by the Apostle, *Ephes.* v. 18. Add to All, (3.) That both in the Carnal and the Spiritual *Inebriation* the Liberty of the Will is Surrendred; So that Man Acts then like a Machine in the Hands either of an *Unclean Spirit*; See *Prov.* xxiii. 33—35. Or else of the *Spirit of God*. Compare *Cantic.* v. 1. *Isaiab* lv. 1. *Ecclus.* xxiv. 21. *Job* xxxii. 18, 19. and *Ephes.* v. 18. And what is this *Inebriation* More or Less than that Triumphant Joy and Satisfaction which Raises a Man above himself, and arises from a Living Sense of God Operating by his Grace upon the Heart or Soul? *See* † *Introduction* p. 6

* *Palthenius*, Dr. *Pritius*, and *Picus* in the Folio Read *ἐμῶν*. But the Manuscript and the Octavo Edition of *Picus* Read *ἡμῶν*. But all the Versions Render it by *Nosira*: Which again I have a great mind to look upon as an Argument of a Fault in the Press.

Power that is Contrary, is merely Persuasive, Not Compulsive. After all, you have the Power in your own Hands to Incline which way you please.

^l Gal. ii.

11.

Don't you observe that *Peter* was to be ^l Blam'd? And that *Paul* went and Reprov'd him; and that

^m 1 Cor.

xiv. 37.

ⁿ Acts xv.

39.

Great as he was, he was worthy of Blame however? And even *Paul*, when ^m Spiritual, himself voluntarily held a ⁿ Dispute with *Barnabas*, in-
somuch that having been mutually Exasperated, they departed finally asunder. And again, the

^o Gal. vi.

1.

same ^o Apostle, *Ye which are Spiritual Restore, such an one, considering thy self lest thou also be Tempted.* Lo! Men that are Spiritual are Tempted, by reason that the Power they ever had over themselves continues with them still; and their Enemies Press upon them so long as they continue in this World.

Quest. Could not the Apostles have Sinn'd had they been so minded? Or was Grace too Strong for their Will?

Ans. Sin indeed they could not. For neither were they Lifted up, when in the Light, and so extraordinary a Grace. But yet we don't say that Grace was Weak in them: But Affirm that Grace gives way even to the Perfect Spiritual Persons, that they may have their * Will, and the Power of Doing what they have a mind to, and of Turning which way they will themselves. And Humane Nature it self Weak, as it is, has the Power, even when Good is Present, to Turn away.

As if there should be a Sett of Men Arm'd Cap-a-pee, with Breastplates and Armour, and as to every thing else within are they safe, Neither does the Enemy come upon them: Or they come it may be, but it remains in their own Will

* The Manuscript reads τὸ θέλημα.

either to make use of their Arms, to maintain the Contest, and to Fight against their Enemies, and to Carry the Day: Or else to meet Amicably, and Clap up a Peace with the Enemy, and not to Fight at all, tho' Furnish'd with Arms. Thus Christians also that are Cloth'd with Perfect Power, and have the Heavenly Armour, If they are so minded, Keep up a Good understanding with *Satan*, and Enter into Articles of Peace with him, and Wave all manner of Fight. For Nature is Changeable; And a Man, if he pleases, becomes *the Son of God*; But if otherwise, *the Son of Perdition*; Because the Power of Acting Freely still Remains.

It is one thing to Hold a Discourse about Bread and a Table; And another quite to Eat and Partake of the Sweetness of that Bread, and to have all our Members Strengthn'd by it. It is one thing to Speak of the most Pleasant Drink, in a dry way of Chat, and quite another to go and take of the Fountain it self, and to Taste one's Fill of that most pleasant Drink. It is one thing to Harangue about War, and the Gallant Men of Strife, and Warriours: And a very different one for a Man to Go in Person into the Line of Battle, and to Engage the Enemy Hand to Fist, to Go in and out amongst them, to Take, to Give, and to Carry off the Victory. So is it in Spiritual Matters also. It is one thing with a slender Knowledge and Understanding to * Multiply Words; And it is another yet in Substance, in very Deed, and in Full Assurance to Possess the Treasure, and the Grace, and the Taste, and the Efficacy of the Holy Spirit, in the inward Man, and in the

* All the Printed Copies read διηγῆσαι λόγους, but the Manuscript διηγείσθαι

Mind. For they that utter the bare Words, Exceed not the Bounds of Imagination, and are Blown up in their Minds. For our Speech, says
 1 Cor. ii. 4. the Apostle, and Preaching was not with **
 enticing Words of Man's Wisdom: But in Demonstration of the Spirit, and of Power. And
 1 Tim. i. 5. again in another Place he saith, The End of the Commandment is Charity out of a pure Heart, and a good Conscience, and of Faith unfeigned. Such a one as this does not Fall. For to many that have sought after God, the Door has* been Open'd, and they have seen the Treasure, and have Entred into it. And in the midst of their Joy, as they were Crying out, we have Found the
 1 Luke xii. † Treasure, has he shut the Doors upon them.
 33. 34. They began thereupon to Roar, and to Mourn, and to be upon the Enquiry, saying, We have found the Treasure, and have Lost it again. For Grace withdraws it for our Edification, that we may seek after it with great Application. For the Treasure is shewn, as an † Encouragement to Seek it.

Quest. Since some affirm that after Grace a
 1 John v. Man is † pass'd from Death to Life, can any one
 24. that is in the Light have Filthy Thoughts?
 1 Gal iii. 3. Answ. It is written, Having † begun in the Spirit, are ye now made Perfect in the Flesh?
 1 Ephes. vi. And again are we directed, † Put on the whole Armour of the Spirit that ye may be Able to Stand against the Wiles of the Devil. According to this Text, there are Two Places intimated, where the Person was when he put the Armour

** The Manuscript for *πεθανῶς* reads *πεθῶς*.

* The Printed Copies read *ἡνοιγεί*, but the Manuscript *ἡνοίγη*.

† The Printed Copies read *πρόπι*, but the Manuscript *πρυπύπιν*.

on, and where he is when he actually Wars upon Principalities and Powers: In the Light, or in Darknefs. And * again, *That ye may be Able to Quench all the Fiery Darts of the wicked one.* Ephes. vi. 16. And again, *Grieve not the Holy Spirit of God.* —iv. 30. And again, *It is impossible for those who were once Enlightned, and have Tasted of the Gift of God, and were made Partakers of the Holy Ghost, if they shall fall away, to Renew them again.* Heb. vi. 4. Lo! They that have been Enlightned, and have Tasted Fall away. You see that Man has a Will to Consent to the Spirit, and that he has a Will to Grieve Him. For doubtless he takes up Arms, that he may go into the Battle, and Engage the Enemy. Doubtless he is Enlightned, that he may Fight against the Darknefs.

Quest. *How is it that the Apostle says, Tho' I have all Knowledge, and all Prophecy, and speak with the Tongues of Angels, I am nothing?* 1 Cor. xiii. 1, 2.

Ans^w. We ought not so to understand him, as if an Apostle were Nothing: But comparatively in respect of that Charity, which is Perfect, are these but small Matters; And he that is in any of these Degrees may Fall. But he that hath Charity, is Exempted from the Possibility of it. But I tell thee, that I have seen Men that have been Admitted to the whole Circle of Gifts, and been Partakers of the Spirit; And these very Persons, not having attain'd to perfect Charity, have Fall'n. For one of the Noble Order having made his Renunciation, *Sold all his Goods*, set them that were Slaves at Liberty; was in himself a Person of Prudence and Understanding, in short, as to every thing else of a very Reputable Life. Yet in the midst of all, by conceiving an Opinion of himself, and

* The Manuscript here inserts *πάλιν*.

being Blown up with Pride, he Fell in the Event into Scandalous Impurities and Endless Mischiefs.

Another in the Time of Persecution Surrender'd up his ^w Body, and because he was a Confessor, when the Church had Peace, was set at Liberty, and had a mighty Name, for his Eyes were Sore with the Smoak. This Person continuing to be Famous, and being call'd to Prayers, took Bread, and gave it to his Servant; and he seem'd in his Mind, as one that had never heard the Word of God. Another upon some Persecution yielded up his Body, and was Hung up, and his Senses taken away; Afterwards he was Thrust into Prison. There Attended him therefore one of the Women-Regulars according to the Faith; And having Contracted some Familiarity with her, even while in Custody, he Fell into Fornication. See; the Rich Man that Sold his Goods, and he that gave up his Body to Martyrdom: How they Fell.

Another, that was a Wise Ascetick, that liv'd with me in the same House, and Pray'd with me; So Rich was he in Grace, as when Praying near me to Feel Compunction. For Grace was Kindled in him to the Degree of Warmth. There was given him even the Gift of Healing; And he not only drove out Devils, but he Heal'd likewise those that were Bound Hand and Foot, and that were Afflicted with grievous Sickneses, purely by Putting his Hands upon them. After this, upon growing Careless, and being Cried up by the World, and taking Satisfaction in himself, he was Blown up, and Fell into the very Lowest Depths of Sin. See! Ev'n he that had the Gift of Healing, Fell. You see how they Fall before they come to the Heights of Charity.

Charity. For * *he* that arrives to Charity is Bound, and Inebriated, He is Plung'd all over, and carried off Captive into another World, as if he had no Sense of his own proper Nature.

Quest. What is the Meaning of those Words, *which Eye hath not seen, nor Ear heard, neither* 1 Cor. ii. *have they entred into the Heart of Man?*

Ans^w. At that Time the Great Men, and the Righteous, and the Kings and Prophets Knew that the Redeemer was to Come: But that at his Coming He Suffers and is Crucified, and that his Blood is Pour'd out upon the Cross; They neither Knew, * nor had Heard; Nei- x 1 Cor. ii. 6-8. ther had it Enter'd into their Heart, that there was to be the Baptism of Fire, and of the Holy Ghost; And that in the Church there was to be Offer'd Bread and Wine, the Representatives of his Flesh and Blood; And that they that Partake of the visible Bread, Spiritually † Eat the Flesh of our Lord; And that the Apostles and Christians Receive the Comforter, and are Cloath'd with Power from on High, and are Fill'd with the Godhead, and that Souls are mix'd together with the Holy Spirit: This the Prophets and Kings knew nothing of, neither had it Enter'd into their Heart. For Christians now grow y 1 Cor. iv. 8. Rich in a quite different way, and are carried up in their desires into the Godhead. But tho' 2 Cor. viii. 9. Possess'd of so much Joy and Comfort, they are yet in 1 Tim. vi. 18. ^z Fear and Trembling.

Quest. *What Fear and Trembling?*

* The Manuscript for *is* reads *o*.

† Those of the Church of Rome have endeavour'd to chal- Campion; lenge this Passage, as Favouring *Transubstantiation*. But the Duraus; Ans^wers to them by Dr. *Whitaker*, &c. I wave and only re- &c. fer the Reader to the Exhortation before the Communion Office in the Common Prayer,

Answer. Why, that they make no false Step in any one Instance : But Harmonize with Grace. For as a Man that has Treasures, but happens to Travel to places where are Rogues : He is Glad it is true upon the account of his Riches and Treasure, But yet he is under a Concern lest the Robbers should come upon him, and Plunder him ; And he is as one that carries his own * *Life* in his Hands. For, lo ! as to things outward we have all Renounc'd them, and are ^{1 Pet. ii.} Strangers, ^a and void of all Possessions, and ^{11.} depriv'd of all Society in the Flesh : Lo ! yet our Body is † Dispos'd to Prayer ; the Brethren ought therefore to * *speak* if their Mind corresponds with their Body ; As for the most part † worldly Artificers and Men of Dealings have their Body Tied down to their Craft, and even their Mind in like manner by Night and by Day.

Do you then consider well your own self, whether having the Body so much estrang'd from the World, you have your Mind also Averse to this present Life, and are not Hurried back into the World. For every Man of the ^a World, whether Soldier or Merchant, wheresoever his Body is, There is his Mind also fast Engag'd, ^b and There is his Treasure. For it is ^b written,

^{21.}

* The Printed Copies here Read *σῶμα* *Body*, and so all the Versions, which is no Sense. The Manuscript in the Margin directs us to Read *αἷμα*, *Bloud*. I follow this Reading, and render it by *Life*; see *Judges*. xii. 3. and *Comp.* with *Lev.* xvii. 11. 14. and *Gen.* ix. 4. the *Life* according to Scripture being in the *Bloud* and the *Bloud* it self.

† This I suppose may be by *Retirement*, *Fasting*, and such other Discipline as Formerly was thought necessary. *1 Cor.* ix. 27, &c.

* The Printed Copies read *εἰδέν*, but the Manuscript *εἰπέν*.

† The Printed Copies read *μὲν*, but the Manuscript *ἔν* *κόσμον*.

Where

Where your Treasure is, there will your Heart be also. As to any thing further, what sort of Treasure does your Mind incline to? Is it wholly, and entirely Bent upon God, or is it not? If not; ye ought to tell me what it is that Hinders. They are wicked Spirits no doubt on't; *Satan* himself, and the Devils that keep fast Hold of the Mind, and Hamper the Soul. For the Devil is full of Turnings and Windings, never without his Stratagems, his Triple doors, and variety of Shifts; He takes up the Pastures of the Soul and its Thoughts, and suffers it not to Pray aright, or to Approach to God: For as much as the same Nature is Partaker of Devils and wicked Spirits, and likewise of Good Angels and the Holy Ghost. It is the Temple of *Satan*, and the Temple of the Holy Spirit.

Take then, Brethren, an Exact Survey of your mind, whom you are Partakers of, Angels or Devils; whose Temple * and Habitation ye are; God's or the Devil's; what kind of ^c Treasure the Heart is Fill'd with, that of Grace; or of Mat. xii. 35. *Satan*. The Soul therefore ought to be Cleans'd throughout, as a House that is full of Unfavourinens and Nastiness, and to be Adorn'd, and to be Fill'd with all manner of ^d sweet Savour, and Phil. iv. 18. Treasures; that the Holy Spirit may come, instead of *Satan*, and Rest upon the Souls of 2. Cor. ii. 15. Christians. Eph. v. 2.

But not immediately after a Man has heard the Word of God; is he to be reckon'd of the Good side. For if so; there wou'd then be no more any Conflicts, or Times of War, or any Race: But without any more ado, provided a

* The Manuscript and 8vo Edit. of *Picus* by *Morelius* insert here *z*, which is wanting in the *Folio* Edit. in *Palthenius* and in *Picus*.

Man had but been an Hearer, he must then have arriv'd at Rest, and the Heights of Perfection. But things are really not so. For in Asserting this, you take away the Will of Man, neither
 Rom.vii. do you allow any Adverse Power ^e Struggling
 23. with the Mind. But our Assertion is This, that
 Acts ii. by Hearing the Word a Man arrives at ^f Com-
 37. punction; And after this, when Grace with-
 draws it self by Dispensation for Man's Advan-
 tage, he is Admitted to Exercise and Warlike
 Discipline, and he enters the Lists and Fights
 with *Satan*, and after a long Course ^g and Fight
 he carries off the Trophies of Victory, and be-
 comes a Christian.

For if merely by Hearing, a Man is without any further Trouble on the Good side: Even those that frequent the Theatre, and Whoremongers shall All go into the Kingdom, and into Life. But no Man will give them This without Labour and Fighting; for as much as the
 Mat. vii. *Way is* ^h *streight and narrow*: We must both go
 14. thro' this very Rugged way, and hold out with Patience, and be Afflicted, and so Enter into Life. For if a Man might succeed without any Trouble: Christianity were no more a *Stone of Stumbling, and a Rock of Offence*. Neither wou'd there be Faith, or Infidelity. You make even Man to be in Bonds, and not capable of Turning to Good or Evil. For to him that is able to Turn to either side is there a Law given, as having within himself Free Liberty to make War upon the adverse Power. For to the Nature that is Tied up, has there no Law Enjoyn'd. For neither is the Sun, nor the Heaven, nor the Earth Obnoxious to any Law; because they are Creatures of a Nature Lock'd up in Bonds. Whence it follows that they are liable neither to Reward
 nor

nor * Punishment. For Honour and Glory are Prepar'dⁱ for him that is turn'd to Good. But[†] Mat. xxv. else Hell again and Torments are^k Prepar'd for this very Changeable Nature, being Able to Flee^{34.} from Evil, and to Bend it self to the Good and Right side. ^{---ver. 41.}

But if you say he is not of a Nature Free and ** Disengag'd: the Consequence is, that you don't make a Good Man worthy of Praise. For he that is Kind and Good by Nature, is not †† worthy of Praise, tho' at the same time he is Desirable. For that is not commendable, tho' it be Desirable which is not Good of Free Choice. For he is worthy of Praise, who by his own Endeavours, not without Struggling and Conflict embraces what is Good, † thro' the Power he has of Acting as he pleases.

As if at an Interview between the *Persian* and *Roman* Armies, Two wing'd Youths shou'd step forth from each Front, both of Equal Strength, and Try their Skill upon each other: So have the Adverse Power and the Mind an Exact Balance of Strength against each other. Both Satan has an equal degree of Power to Persuade and Entice the Soul to his own Will: And the Soul on * *the other Hand* to Contradict,

* The Original Word signifies *Honour*, which indeed is the *Reward* particularly Specified, *Rom.* ii. 7, 10.

** The Printed Copies read *ιδὸς λέγεις αὐτὸν δετῆς φύσεως*: But the Manuscript, which I follow, much better, *εἶδε δ' λέγεις αὐτὸν λυτῆς φύσεως*.

†† This must never be Strain'd to such a Sense as if it Excluded those from *Praise*, who by a constant *Right Use* of their Liberty, have Brought themselves under an *Happy Necessity* of Habitually Chusing and Doing that which is *Best*.

† The Manuscript in the Margin inserts *δι* for *διὰ*.

* The Folio Edition, That of *Palthenius* and Dr. *Pritius*, Reads *πάλῳ ἐχθ*: which Dr. *Pritius* renders *pugnam habet*, others *ē*

dict, and to Comply in no one Instance. For both the Powers may indeed Persuade, to Evil and to Good : But neither of them can Compel.

To this Free Choice therefore is the Divine ** Assistance Given, and Able it is, when Engag'd, to take Weapons from out of Heaven, and by their means to Root out and to Vanquish Sin. For indeed to Contradict Sin, is in the Power of the Soul : But without God it is not Able to Conquer Evil or to Root it out. But they that affirm Sin to be as a valiant Giant, and the Soul but as a Stripling, say wrong. For if there were such a Disparity in things : Sin as a Giant, and the Soul but as a little Child, the Lawgiver wou'd not be Righteous, in having given Man a Law to Fight against *Satan*.

But This is the Foundation of the way of God, *viz.* To Travel the Road of Life in much Patience, in Hope, in Humbleness of Mind, in Poverty of Spirit, in Meekness; And thro' these may a Man be Possess'd of Righteousness within himself. But the *Righteousness* we are speaking of, is the Lord¹ Himself. For these Commandments by which we are Thus Enjoyn'd, are as the Stones set up at the end of every Mile, and Marks of the Royal Way, Leading them that Travel it, up to the Heavenly City. For saith Mat. v. 3. he, *Blessed are the Poor in Spirit ; Blessed are the Meek ; Blessed are the Merciful ; Blessed are the Peacemakers.* Call this Christianity. But if any Prov. xxi. one Travel not in this way, he^m wandereth 16. where is no Path, he Proceeds upon a wrong

diverso or *ex adverso*. But the Text of *Picus* by *Morelius*, which here I follow reads, *παρὰ τὴν ὁδὸν* . . .

** Both *Palthenius*, Dr. *Pritius* and *Picus* render here *ἀντιπῶν* by *Remuneratio*: But the Version I have given of it was rather determin'd by the running Sense, &c.

Foundation.

Foundation. Glory be to the Tender Mercies of the Father, and of the Son, and of the Holy Ghost for ever ! Amen.



HOMILY XXVIII.

This Homily Describes and Bewails the Misfortune of the Soul, because by Reason of Sin, the Lord doth not Dwell in her. And of John the Baptist it shews, that of them that are Born of Women, there is none Greater than He.



AS God, when formerly Provok'd to Anger by the Jews, Deliver'd up Jerusalem, to be a Spectacle to its ^a Enemies, and ^b they that Hated ^a 2 Chron. vii. 20, 21. ^b Pf. cvi.

them were Lords over them ; And there was no more There either ^c Feast or Offering : So when Angry with the Soul, through her ^c Transgression of the Commandment, hath He ^c Deliver'd her to her Enemies, Devils and vile Affections. And when they had Thus Seduc'd her, they Compleatly Demolish'd her : Neither was there any more either Feast, or Incense, or Offering sent up to God by her, her Tokens in the Publick Ways being Fill'd with ^d Frightful ^d Ezek. viii. 10. Beasts, and Creeping Spirits of Wickedness, that take up their Abode in her.

And as an House, if it have not the Master Dwelling in it, is Cloath'd with Darknes, and Disgrace and Reproach, and is Fill'd with Filth

and Dung: So even the Soul that has not her Lord, together with his Holy Angels * Dancing in her, she too is Fill'd with the Darknes of Sin, the Shame of vile Affections, and all manner of Dishonour. Wo to that Way, wherein none Walketh, neither Heareth in it the Voice of Man ! For it is become a Receptacle of Beasts. Wo to the Soul, when the Lord ^e walketh not in her, neither Driveth out of her the Spiritual Beasts of Wickednes with his Voice ! Wo to the House, when the Master † of it doth not Inhabit it ! Wo to the Earth, when it hath no Husbandman to Till it ! Wo to the Ship, when it hath no Pilot ; for then is it Toss'd about with the Waves, and Storm, and is Lost ! Wo to the Soul, when it hath not the True Pilot in her ! For then being in the Brackish Sea of Darknes, Toss'd about by the Waves of unruly Passions, at the Mercy of Wicked Spirits, as of a Winter-Storm, it obtains in the End Destruction. Wo to the Soul, when it wanteth Christ to Till it with Care, that it may be able to Bring forth the Good Fruits of the Spirit ! For Lying Waste, and being full of Thorns and Thistles, the Fruit it meets with in the End, is to be Burnt with Fire. Wo to the Soul, when it hath not Christ her Master Dwelling in her ! For then is it a Wilderness, and that Fill'd with the Ill Savour of disorderly Affections, the very Resort of Corruption.

^e Compare
Lev. xxvi.
12. with
² Cor. vi.
16.

* Our Author seems here to Spiritualize, and Allude to, the outward Expressions of Publick Joy usual among the Jews. Compare *Luke* xv. 25. with *1 Kings* i. 40. and *Rev.* xv. 3. with *Exodus* xv. 18.

† The common Reading is *ὁ δεσπότης*, but the Manuscript *ἀποδεσπότης*.

For as when an Husbandman goes to Till the Ground, he takes with him the Instruments and Cloaths * Proper for the Work. So even Christ the Heavenly King and the True † Husbandman, when He came to the Humane Nature, having Put on a Body, and Carried his Cross as his Instrument to Work with, He Cultivated the Soul that was laid Waste, and took the Thorns and Thistles of Wicked Spirits out of it, and Pluck'd up the Tares of Sin, and All the Grass of Sinful Commissions † Burnt He up with † Matt. iii. 12. John xv. 6. Fire. And having Thus prepar'd her with the Wood of the Cross, He Planted in her the most Beautiful Garden of the Spirit, Bearing all manner of Pleasant and Desirable Fruit to God, as her Master.

And as in *Egypt* during the Three Days Dark-ness, the Son saw not his Father, neither the Brother his Brother, nor one near Friend another, the Darknes Concealing them : So when *Adam* had Transgress'd the Commandment, and Fall'n from his former Glory, was he Subjected to the Spirit of the World, and the Veil of Darknes came upon his Soul from his own Self; even till the Last *Adam*, the † LORD: † 1 Cor. xv. 47. He never once set Eyes upon his True and Heavenly Father, and his Good and Kind Mother, the Grace of the Spirit, and his Sweet and Desirable † Brother, the Lord and his Friends and † Heb. ii. 11. Matth. xii. 50. Kindred, the Holy Angels, with whom he once

* The Printed Copies read all λαμβάνειν, but the Manu-1script λαμβάνει. But then too instead of δέον τὰ, which follows in the Printed Copies, ought we to Read δέοντα, and accordingly is it here rendred. Tobit. v. 12.

† When Christ calls himself the *Vine*, the *Husbandman* then is *God the Father*, John xv. 1. As *Incarnate* He is himself the *Vine*: But as *God* does our Author pronounce *Him* the *Husbandman* himself, that is, in Union with God the Father, who Co-operates with Him. —xii. 15. with Rev. xxii. 9.

us'd with Joy and Dancing to Celebrate the
^{† Job i. 6.} ^k Feast of Heaven. And not only to the Coming
^{—ii. 1.} of the Last *Adam*; but Still, even to this very
 Time, They upon whom Christ, *the Sun of*
Righteousness hath not Risen, and in whom the
 Eyes of the Soul have not been Open'd, as En-
^{† John i. 9.} lightned by the *True* ¹ *Light*, They are still un-
 der the very same Darknes of Sin, having the
 same quick Sense of Pleasures, and being obnox-
 ious to the same Punishment, have they not Eyes
 to Behold their Father with.

For this every one ought to Know, that there
^{† Ephes. i.} are Eyes within ^m these outward Eyes, and that
^{r8.} there is a Sense of Hearing more Inward than
 this of the outward Ear. And as these Eyes of
 ours sensibly Behold and Know the Face of a
 Friend, or one we Love: So do the Eyes of a
 Worthy and Faithful Soul, Spiritually Enlight-
 ned with Divine Light, see and take Notice of
 the True Friend, the Sweetest and Highly De-
 sirable Bridegroom, the LORD, the Soul be-
 ing Irradiated by the Adorable Spirit. And
 thus Beholding Intellectually the Desirable, and
 only Beauty which Surpasses Expression, it is
 Wounded with Divine Love: And it is Direct-
 ed to All the Vertues of the Spirit; And thus
 has it Obtain'd the Boundless and Never-failing
 Love for her Desir'd Lord.

What Happiness therefore is there beyond
 that Voice of *John*, which pointeth out the
^{† Joh. i. 29.} Lord before our Eyes, ⁿ *Behold the Lamb of God*
^{† Matt. xi.} *who taketh away the Sin of the World?* ^o *Verily*
^{11.} *among them that are Born of Women, there hath*
been none Greater than John the Baptist. For he
 is the Full Complement of All the Prophets.
 And They all *Prophefied* of the Lord it is true,
 shewing at a great Distance off that *He was*
Coming. But He, when Speaking of the Sa-
 viour,

viour, like à Prophet, Shew'd Him before the Eyes of All, Crying out and Saying, *Behold, the Lamb of God!* What was that Sweet and Noble Voice of him that directly Pointed out the Person Preach'd up by him? *Among them that are Born of Women, a Greater than John there has not been. But yet the Least in the Kingdom of Heaven is Greater than He:* Namely the Apostles, who have been Born ^p of God from Above, ^p John iii. and have Receiv'd the *First* ^q *Fruits* of the Spirit of Comfort. For these have been thought worthy ^q *Ro. viii.* to be made Co-judges and ^r Partners in the Throne with Him. These have been made the ^r *Redeemers* of Mankind. You find them ^r *Dividing* the Sea of wicked Powers, and ^r *Bringing* Souls that Believe out of it. You find them to ^r *be the Husbandmen* that Cultivate the Vineyard of the Soul. You find them to be the ^r *Bride-men* which Espouse Souls to Christ. *For I* ^r *have Espoused you,* says the Apostle, *to One Husband.* You find them giving Life to Men; And to say All at once, you find them in variety of Degrees and Ways *Ministring* to the Spirit. This therefore is that *Little one that is Greater than John the Baptist.*

For as the Husbandman leading the Yoke of Oxen Tills the Ground: After the same manner did the Lord *Jesus*, the Noble and True Husbandman, having Yok'd the Apostles, ^r *Two* ^{*} and *Two*, sent them Abroad, [†] *Cultivating* along with them Himself, the Ground of them that Hear and that Believe in Truth. But This

* The common Reading in all the Printed Copies, would tempt one to think there were but Two Apostles in All. But the Manuscript reads *duo duo* from St. Mark. —x. 16.

† Both the Editions of *Picus* read here with *Palthenius* *εἰς τὴν πόλιν αὐτῶν*: But the Manuscript and Doctor *Præsius* read *εἰς τὴν πόλιν αὐτῶν*.

also is worthy to be Noted, that the Kingdom of God, and the Preaching of the Apostles consist not only in the *Word* of Hearing, as if any one that is Skill'd in Harangues, shou'd Hold forth to others: But in the *Power* and Efficacy of the *Spirit* does his Kingdom consist. For these Things happen'd even to the Children of *Israel*, who were continually *Meditating* upon the *Scriptures*, as having doubtless the Lord uppermost in their Thoughts: But not having John i. 11. Receiv'd the Truth, they Quitted their Inheritance to others. viii. 45. Thus also they that Run over the Words of the Spirit to others, themselves in the mean while not Possess'd of the Word in Power, make over their Inheritance to others. Glory be to the Father, and to the Son, and to the Holy Ghost for ever! *Amen.*



HOMILY XXIX.

God Executes the Dispensations of his Grace upon Mankind, after a Two-fold manner, Intending to Require back the Fruits of it in a strict Account.



THE Wisdom of God being Infinite and Incomprehensible: He Executes the Dispensations of his Grace upon Mankind after an Incomprehensible and Unsearchable manner with great Variety; In order to Try the Freedom of our Will, that They may be manifest that Love him with all their
 1 Heart,

Heart, and Endure all manner of Danger and Labour upon his Account. For the Persons who are Prevented with the Favours and Gifts of the Holy Spirit, immediately as soon as they Come with Faith and Prayer, are They without Toil, and Sweat, and Fatigue. * *But* it sometimes happens that they are notwithstanding in the World. God still affords them Grace, not in vain, nor unseasonably, nor yet as it were by Chance; But by a Wisdom that Exceeds all Expression, and is never to be Comprehended: In order to the Trial of their Purpose and Free Determination, who so Quickly had Obtain'd the Divine Grace, whether they were Sensible of the Benefit and Kindness that had been shewn them, and of the Sweetness of God, according to the Proportion of Grace receiv'd without any Pains of their own; which they that have been thought worthy of, ought to give Proof of their Diligence, their ^a *Course*, and their Con-^a Gal. v. 7. flict; And to Endeavour to Demonstrate the Fruit proceeding from their Will, and their Intention, † *and* their Love; And to make a Suitable Return for those Gifts, That is, by giving their whole Selves over to the Love of the Lord, Both doing his Will only, and withdrawing themselves perfectly from all *Carnal* Desire.

But such Persons, on whom, (though they have withdrawn from the World, and given a Flat Denial to this present Life, according to the ^b Gospel, and greatly Persevere in Prayer and ^b Matth. xvi. 24, Fasting and Diligence, and the other Vertues) 25.

* What Encourag'd me to Differ from the Versions of *Palthenius*, Dr. *Prius*, and *Picus*, was this little Variation in the Manuscript, *viz.* ἔσσι δ' ὄτε, instead of ἔσσι ὄτε, as it is in all the Printed Copies.

† The Manuscript here inserts ε, which eases the Sense.
God

God does not immediately Bestow his Grace, and Rest, and the Gladness of the Spirit, in mere Long-Sufferance towards them, and withholds the Gift (But this not without Design, nor out of Time, nor as it were by Chance: But by a certain Wisdom beyond Expression for the Trial of their own Free Will) that He may See whether they Thought Him the Faithful and True God who has Promis'd, ^c *to Give to them that Ask, and to Open to them that Knock;* the Door of Life; that he may Observe those who have Believ'd in his Word of a Truth, * *whether they Endure to the End, with the same Full Assurance of Faith and Industry, Asking and Seeking; Or whether through Affliction and Remissness, they may not Fall off, and merely through Want of Faith and Hope Give into Contempt, Not holding on to the End, by Reason of the Time being* † ^d *Adjourned, and of the Trial of their Will and Intention.*

^c Matt. vii.
7.

^d 2 Pet. iii.
9.
Mat. xxiv.
48, 49.

For he that Receives not in a very little Time; through God's Putting off and Long-Suffering, is Inflam'd the more, and more Desirous after the Heavenly good Things; And every Day is he Adding to his former Desire and Industry, and Speed, and Struggle, and to the whole Deportment of Vertue, and to his Hunger and Thirst after that which is Good, nothing Dispirited by the Sinful Reflections that are Present with his Soul, nor Turning to Contempt, and Impatience, and Despair: Or again under a Pretence of this Long-Suffering, will he give himself up to Sloth, Musing with himself to this Effect,

* The Manuscript here for κ reads ϵ , and omits the ϵ following.

† The Printed Copies all read $\pi\alpha\rho\alpha\beta\acute{o}\lambda\eta\nu\ \tau\tilde{\epsilon}\ \chi\rho\acute{o}\nu\epsilon$, but the Manuscript $\pi\alpha\rho\omicron\lambda\eta\nu$.


when

when shall I Obtain after all the Grace of God ? And thence is Drawn aside by Sin to downright Neglect. But the more the Lord himself, by this Delay, shews his Long-Suffering towards him, Putting the Faith and Love of his † Will upon the Trial : So much the more Eager, Diligent, and * *Obstinate*, and Uncomplying ought he to be in Seeking after the Gift of God, having once Believ'd, and Possess'd himself with a Full Assurance, that *God cannot Lie*, but is *True*, ** *who* hath Promis'd to Give his Grace, to them that continue to Ask in Faith to the very End with all Patience. For by such Souls as are themselves Faithful, is God thought both Faithful and True, and according to the Word of Truth, ^e *they have set to their Seal that God is* ^f *True*. John iii. 33.

Wherefore Suitably to this above-mention'd ^f Knowledge of Faith, do they make an Estimate of themselves wherein they are Deficient, so far as their own Power is concern'd: Whether it be in Labour, or Conflict, or Application, or in Faith, or Love, or any other of the whole Chain of Vertues; And when they make this Scrutiny, with all the Minute Exactness they are Able, they Force and Urge * *themselves*, all they can, to be Well-pleasing to the Lord, as having once for all Embrac'd this Faith, that God, who is True, will not Deprive them of

† This may be well understood in Opposition to *Rashness*, *Precipitance*, *Passion*, *Complexion*, or *Imagination*, which by *Novices* and *Enthusiasts* are too commonly mistaken for the *Superiour Assent* of the *Intellectual Man*, which *alone* is Able to *Endure* the Trial.

* The Printed Copies read *ἀνευδῶς*, and so render the Context hardly Sense: But the Manuscript reads *ἀνευδῶτα*.

** The Manuscript before *παγγελιαμὲν*  inserts :

* The Manuscript here adds *κὺτὰ*.

the Gift of the Spirit, if they Persevere to the End in the Worship and Expectation of Him, with Full Application; But they shall be thought worthy of the Heavenly Grace, so long as they still * continue in the Flesh, and shall Obtain Eternal Life.

And thus do they Direct their whole Love to the Lord, having Denied all Things else, and looking for Him only with Great Desire, and Hunger and Thirst, and ever waiting for the Refreshment and Consolation of Grace, and taking no Comfort in any thing of this World willingly, much less Acquiescing in it, and Tied down to it. But they ever Contradicting gross Suggestions wait for the Aid and Help of God only, when at the same Time the Lord himself is Already after an hidden manner Present with those Souls that Oblige themselves to such a kind of Application, Intention, and Patience; And He Succours, and Preserves them, and is their Support † *in* every Single Fruit of Virtue. And though they are even in Labour and Affliction, and in the Acknowledgment of the Truth, and in an Enlightn'd State of Soul: Yet have they not Obtain'd the Grace of the Spirit, and the Refreshment of the Heavenly Gift; neither have they been Fully Sensible of it through the Inexpressible Wisdom of God, and his unspeakable Judgments, who Tries Believing Souls very different Ways, and Fixes his Eye upon the Love of their Will and Intention. For there are Boundaries, Measures, and even Scales, of the Free Intention, the Love of the Will, and the Disposition, so far as one is Able,

* The Manuscript and *Picus* for *τυγχάνουσα*, reads *τυγχά-
ουσα*.

† The Manuscript here inserts *εις*.

to All his Holy Commandments. And thus those Souls that Fill up the Measure of their Love and Duty, are thought worthy of the Kingdom and Eternal Life.

For God is Just, and his Judgments Righteous. And with Him is there No Respect of Persons: But in proportion to their good Deeds; whether Corporal or Spiritual, Whether in the way of Knowledge, or Understanding, or Discernment (which God has also differently Implanted in the Human Nature) in Judging every one He will make Enquiry after the Fruits of Vertue, and as it Deserves will he Repay every Man according to his Works (*in * the Day of Judgment; for says the ^s Apostle, He will Come ^e Rom. ii. and Render to every Man according to his Deeds:) 6. And the ^h mighty shall be mightily Tormented. ^h Wisd. vi. For ^h Mercy will soon Pardon the Meanest. 6. And the Lord saith, ⁱ that Servant which Knew his ⁱ Luke xiii. Lord's Will, and prepar'd not himself, neither did 47; 48. according to his Will, shall be Beaten with many Stripes. But he that knew not, and did Commit Things worthy of Stripes, shall be Beaten with few Stripes. For unto whomsoever much is Given, of him shall much be Requir'd: And to whom Men have Committed much, of him they will Ask the more.*

But Knowledge and Understanding are you to take in different respects: As well according to Grace and the Heavenly Gift of the Spirit; as according to the Natural Course of Understanding and Discretion, and the Instruction that comes from the Divine Writings. For every one will be call'd upon for the Fruits of Vertue according to the Proportion of Blessings

* The Manuscript here inserts *ἐν ἡμέρᾳ κρίσεως ἕξει γὰρ φρενί, καὶ ἀποδώσει ἕκαστος κατὰ τὰ ἔργα αὐτοῦ.*

God has Bestow'd upon him, whether they be Natural, or those vouchsaf'd by Divine Grace. Every Man therefore is without Excuse before God at the Day of Judgment. For every one according to what he hath Known of the Fruits of Faith, and of Love, and of every Vertue Granted to himself, will be call'd upon for a

^k Mat. xxv. ^k Restitution out of his own Will and Intention, whether it was by ^l Hearing he came by it, or whether He never heard the Word of God at all. For the Soul that is Faithful and a Lover of Truth, Looking upon those Eternal good things that are laid up for the Righteous, and upon that unspeakable Blessing of Divine Grace that is to come upon her, Deems her self Unworthy, as also all her Application, Labour, and Pains, in Comparison of the unspeakable Promises of the Spirit.

^k Mat. v.
3—

This is the Man that is *Poor in Spirit*, whom the Lord pronounces *Blessed*; This is he that *Hungers and Thirsts after Righteousness*; This is he that is *Contrite in Heart*. They that take up such an Intention, and Endeavour, and Pains, and Desire of Vertue, and continue in it to the End, They shall of a Truth be Enabled to Obtain Life, and the Everlasting Kingdom.

Let not therefore any of the Brethren be Lifted up against his Brother, and proceed to an Opinion of himself, seduc'd by Sin, so as to say for Instance, *I have the Spiritual Gift in my Possession*. For it is by no Means Worthy of Christians to Entertain such Thoughts as these. For you know not what the Morrow may bring to pass in him; And Ignorant you are what Sort of End, His is like to be, and what your own. But let every one looking well to himself, Sift his Conscience at all Times, and Prove the Work of his Heart, what Application, and

Conflict

Conflict he has in his Mind towards God. And Aiming at the perfect^m Mark of Liberty, and Freedom from disorderly Affections, and of the Rest of the Spirit, let him Run without Intermission, or Sloth, never placing his Confidence in any Gift, or even in any Act of Righteousness. Glory and Worship be to the Father, and to the Son, and to the Holy Spirit for ever! *Amen.*

^m Phil. iii.
14.



HOMILY XXX.

The Soul that is to Enter into the Kingdom of God ought to be Born of the Holy Spirit. And how this is Done.

THEY that Hear the Word, ought to give Proof of the Work of God in their own Souls. For the Word of God is no Idle Word: But has its proper *Work* wrought in the Soul. For therefore is it call'd^a *Work*, that it may be found to be so in^a the Hearers. May the Lord then vouchsafe the Work of Truth in them that Hear, that the Word may be found to be Fruitful in us! For as the Shadow goes before the Body, nay the Shadow manifests the Body; yet is Truth the Body it self: After the same manner is the Word, as the Shadow of the Truth of Christ. Moreover the Word goeth before the Truth. The Fathers which are upon Earth Beget Children out of their own Nature, out of their own Body and Soul, and when Born, they carefully Instruct them with all Diligence, as their own Children till they grow up to be perfect

^a John vi.
29.

fect Men, and Successors, and Heirs. For the Aim of Fathers from the very Beginning, and their whole Endeavour is to Get Children, and to have Heirs: Which unless they compass, they are in the greatest Grief and Trouble; As again, when they have, they have Joy withal. Besides, both the Relations and Neighbours Rejoice at it. After the very same manner our Lord Jesus Christ also having a Concern for the Salvation of Mankind Fulfill'd every Dispensation and Attempt made from the very Beginning, by the Fathers: The Patriarchs, the Law, and the Prophets. Last of All came He in Person, and having Despis'd the Shame of the Cross, He Underwent the Death. And all this Labour and Pains of His was with this view, that He might Beget out of Himself, out of his own

^b Nature, Children of the Spirit, being well pleas'd that they shou'd be Born from Above out of his Divine Nature. And as these Fathers with us, if they have no Children, are Troubled at it: So also the Lord having Lov'd Mankind as his own Image, was willing to Beget them of his own ^c Seed, the Divine Nature. If any therefore have no Mind to come to such a kind of Birth, and to be Born of the ^d Womb of the Spirit, even the Divine Nature: Great is the Sorrow which Christ thereupon Conceives, having Suffer'd for them, and Undergone so much, that He might Save them.

For the Lord is willing that all Men shou'd be made worthy of this Birth. For He died for All, and hath Call'd them All to Life. But then *Life* is that Birth, which is from Above, of God. For without this, it is impossible for the Soul to Live, as the Lord saith, ^e *Except a Man be Born from Above, he cannot see the Kingdom of God.* So that again as many as Believe the

^b Compare
Isai. liii.

^{10.}
—x. 6.

Jam. i. 18.
John i. 12,

13.
—iii. 6.

^c 1 Joh. iii.

^{9.}
^d Pf. cx. 3.

^e John iii.

3.

the

the Lord, and coming to Him are vouchsaf'd the Honour of this Birth, cause their Parents that ^r Begat them Great Joy and Rejoycing in Heaven. And all the Angels, and Holy Powers Rejoice *over the Soul that is Born of the Spirit, and become Spirit it self. 1 Cor. iv. 15.

For this Body is the Likeness of the Soul: But the Soul, the Image of the Spirit. And as the Body without the Soul is Dead, Able to Do just Nothing: So without the Heavenly Soul, without the Divine Spirit, the Soul is Dead to the Kingdom of God, not able to Perform any one of the Things of God, without the Spirit.

For as a Painter first observes the King's Countenance, and then Draws it; And whenever the King's Face is opposite looking full upon the Person that Draws it, he Draws the Figure with Ease and Success; But if the Face is turn'd off, he can by no means Draw it, because it looks not directly upon the Painter: After the Self same manner does that Noble Artist Christ in them that Believe in Him, and ever Look with Attention to Him, immediately make his Draught of the Heavenly Man after his own Image, from his own Spirit; Out of the Substance of the Light, which words cannot exprefs, doth he Draw the Heavenly Image, and Bestows upon it her Noble and Good Spouse. If therefore any one doth not Fix an attentive Look constantly upon Him, Overlooking all Things else, the Lord will never Draw his own Image from out of his own Light. It behoves us therefore to Look earnestly on Him, Believing in Him, and Loving Him, Rejecting all Things else, and Paying our Regards to Him:

* The Manuscript here inserts *et.*

that having Drawn the Heavenly Image of
 8 Ro. viii. Himself, He may send it 8 into our Souls, and
 29. fo^b † *Bearing Christ* we may Receive Eternal
 2 Cor. iii. Life, and from that moment our Assurance be-
 18. ing Complete we may be at Rest.

† I Cor. xv. 49. As a Piece of Gold, unless it Receive and is
 Stamp'd with the *King's* Image, neither passeth
 Current in the way of Dealing, nor is Hoard-
 ed in the King's Treasures, but is Thrown back
 again: So even the Soul, unless it have the
 Image of the *Heavenly* Spirit in the Light which
 is unspeakable; It is no way Fit for the Hea-
 venly Treasures, neither is it Accepted by the
 Noted *Merchants* of the Kingdom, the *Apostles*.
 For he that was call'd, and had not on the Wed-
 ding Garment, was Cast out as an entire Stran-
 ger, into Outer Darknes, as not Bearing the
Heavenly Image. For This is the *Sign* and
 i Compare i *Seal* of the Lord Impress'd upon Souls, even
 Rom. iv. the *Spirit* of the Inexpressible Light.

11. And as a Man that is Dead is Useless, and
 I Cor. ix. 2. entirely of no Service to those about him; for
 I Tim. ii. 19. which Reason also they Carry him forth with-
 Ephes. i. 13. out the City, and lay him in the Ground: Thus
 John iii. 23. also the Soul that ^k Beareth not the Heavenly
 I Cor. xv. 49. Image of the Divine Light, which is the very
 Life of the Soul, becometh ^l *Reprobate*, and
 † Jer. vi. 30. such as will be Taken upon no account what-
 ever. For a Dead Soul is of no Service to that
 City of the Saints, as not bearing the Luminous
 and Divine Spirit. For as in this World, the
Life of the *Body* is the *Soul*; So also in the E-
 ternal and Heavenly World is the Spirit of the
 Godhead the Life of the Soul. (*For * without
 its proper Soul the Spirit, this Soul it self is Dead
 and Useless to All Above.*

* The Manuscript here adds ἀνευ γὰρ τῆς ψυχῆς, τὸ πνεῦμα, ἢ ψυχὴ αὐτὴ νεκρὰ τοῖς ἀνω καὶ ἀχρεῖα ὑπάρχει.

† Hence were the Antients stil'd χριστοφόροι, and θεοφόροι.

Wherefore

Wherefore it behoveth him that Seeketh to Believe and Come to the Lord, to make it his Request that he may in this Life Receive the Divine Spirit. For that is the Life of the Soul; And for this very Reason did the Lord make a Formal Coming, thereby to Impart his Spirit to the Soul. For says he, *while ye have the Light, Believe in the Light. The Night cometh, when ye can work no longer.* John xii. 36. — ix. 4. If therefore any one, hath not hence Sought and Received Life to his Soul, the Divine Light of the Spirit; the very Moment he goes out of the Body, is he immediately Set aside in the Regions of Darkness on the Left hand, never once Entring into the Kingdom of Heaven, having his Final Lot in Hell with the Devils and his Angels.

† As Gold and Silver, when Cast into the Fire becomes Purer, and more Approv'd, and nothing can Change it, neither Wood for instance, nor Grass. For it Devours all Things that come to it, for they too become Fire. So also the Soul by its continual Abode in the Fire of the Spirit, and the Divine Light, will Suffer no manner of * Harm from any one of the *Evil Spirits*. But if any one shou'd happen to come * near it, It is * Consum'd by the Heavenly Fire of the Spirit.

† The Manuscript here omits $\frac{1}{2}$, which is in all the Printed Copies.

* Compare 2 Kings vi. 17. with Zech. ii. 5. Pf. xxxiv. 7.
 † *Evaugrius* has inform'd us that *Sergiopolis* was Defended † *Eccl. Hist.* against *Chosroes*, by an Apparition of Armed Men, not much Lib. iv. unlike the Story of *Elisha* in *Dorhan*. And * *Dr. Cave*, Cap. 28. that *St. Ambrose's* House was so Guarded round with Fire, * See his that the *Demons*, which by *Magick* were sent to Kill him, *Life of St.* Confess'd they cou'd not come near his Person, or even the *Ambrose's* Door of his House. Consider also the Eleventh Homily of our p. 401. Author.

Or as a Bird, when it has Flown up Aloft is in no Concern, as not ** Fearing, either the Men of Sport, or Hurtful Beasts: for being Aloft it Laughs at all: So too the Soul, when
 1 Pf. lv. 6. she has Receiv'd the Wings^l of the Spirit, and has taken her Flight into the upper † Heavens, being Higher than they, Laughs at all Below.

And indeed *Israel* after the Flesh, in the Days when *Moses* Divided the Sea, went through it *Below*: But these being the *Sons of God* walk *Above* upon the Bitter Sea of *wicked Powers*. For their *Body* and *Soul* are made the *House of God*.

^m Gen. iii. 8. In that Day, when *Adam* Fell, God came
ⁿ Luke xi. 35. walking in the Garden; Heⁿ Wept, as I may say, upon the Sight of *Adam*, and said, *Out of what Good things have you Extracted Surprizing Mischiefs? Out of what Glory dost thou bring so much Shame? Why art thou Dark at this Juncture? Why Deform'd? Why Withered? Out of so Great Light, how Great a Darknes hath Cover'd thee?* And indeed when *Adam* was Fall'n and Dead from God, his Maker Lamented him; the Angels, All the Powers, the Heavens, the Earth, and all the Creatures mourn'd for his Death and Fall. For they saw that He who was Given them for a *King*, was made the *Slave* of the *Adverse* and *Wicked Power*. Wherefore he was Cloath'd with Darknes in
 * Acts viii. 23. his Soul, with ^o Bitter and Wicked Darknes. For he was brought under the Dominion of the Ruler of Darknes.

Luke x. 30. This is he that was *Wounded by the Thieves*, and that became *Half dead* as he was coming down from *Jerusalem* to *Jericho*. For moreover even *Lazarus*, whom the Lord *Rais'd*, was so

** The Printed Copies read $\mu\delta\epsilon$, the Manuscript $\mu\eta$.

† The Manuscript here reads $\epsilon\ \tau\acute{\alpha}\nu\ \epsilon\zeta\alpha\omega\tau$.

Full of *Stench*, that no Man cou'd *come near* the John xi. Sepulchre; was a *Type* of *Adam*, who had *Contracted* much *Ill Savour* in his *Soul*, and was 139. *Fill'd* with *Blackness* and *Darkness*.

But do you, whenever you hear mention made of *Adam*, and of him that was *Wounded*, and of *Lazarus*, not Suffer your *Mind* to *Run* out at *Rovers*, as it were on *Mountains*: But *Keep* in your own *Soul* within, because you also *Carry* about you the very same *Wounds*, the very same *Ill Savour*, and the very same *Darkness*. For we are *All* of us *Sons* of that *Dark Race*, and do *All* partake of the *same Rank* *Savour*. The *Disorder* therefore which he *Labour'd* under, the very same are we *All Afflicted* with, as being of the *Seed* of *Adam*. For the *Disorder* which hath happened to us is much what the *Prophet Isaias* mentions, *There is nothing* * *but Wounds and Bruises, and Putrifying Sores*; Isa. i. 5, 6, *they have not been Clos'd, neither Bound up, neither mollified with Ointment*. So *Incurable* a *Wound* had we been wounded with, that it was *Possible* for the *Lord* only to *Heal* it. For for this very *Reason* came *He* in *Person*, because *Not one* of all the *Antients*, nor the *Law* it self, nor yet the *Prophets*, were *Able* to *Cure* *This*: But this *Person Alone* at his *Coming* *Heal'd* that *Wound* of the *Soul*, which had been past *Cure*.

Let us therefore *Receive* *God*, and the *Lord* the *True Healer*; who *Alone* is able by his *Coming* to *Cure* our *Souls*, having undergone

* The Letter of the lxx, as cited by our Author, seems to Affirm the contrary, viz. ἄν ἔσι τραῦμα, ἔτι μάλωψ. To render which Words suitably to the *Hebrew* and our *English* Version, I proceed upon a suppos'd Ellipsis of (εἰ μὴ) viz. ἄν ἔσι εἰ μὴ τραῦμα. ἔτι εἰ μὴ μάλωψ, &c.

he Enter into the Heavenly City. But do Thou thy Self, Lord Jesus Christ, Introduce us thither, while we Glorify thy Name, together with the Father, and the Holy Spirit for ever! *Amen.*



HOMILY XXXI.

It behoveth him that Believeth to be Changed in his Mind, and to Collect all his Thoughts in o God, in which our whole Observance of God doth truly consist.

IT behoveth him that Believeth, to Beg of God that he may be Changed in his Intention by a Change of his Heart passing off from Bitterness to Sweetness, and to Keep in Mind how the Blind Man was Heal'd; the how Woman likewise which had an Issue of Blood by Touching the Border of his Garment was made whole; How the Nature of the Lions was Tam'd; the Nature of Fire Subdued: Because God is that Peerless Good into whom you ought to Gather up your Mind and Thoughts, and to Think of nothing else, than how to Keep the Expectation of Him in your view. Let the Soul therefore be as one that Gathereth her Children which are upon the Ramble, and Reproves the Thoughts that were scatter'd by Sin; * And

* The Manuscript here inserts ✠.

let her Bring them Home into the House of her Body, Always expecting the Lord in Fast-
^aMat. xxiii. 37. ing and in Love, when He will Come and ^a Gather her of a truth. But what is Future not being ^b Manifest, let her Hope on the more in
^b Ro. viii. 24. her Governour, Placing her Hope ^c well upon
^c 2 Tim. i. 12. him, and let her Keep in mind, how even *Rahab*, when among Strangers, Believ'd the *Israelites*, and was thought worthy to be reckon'd as one of them. But the *Israelites* in their
^d Psalm lxxviii. 4. *Love* ^d Return'd back into *Egypt*. As therefore *Rahab's* Cohabiting with People of a different Nation, did her no manner of Prejudice; but her Faith Brought her over to the Side of the *Israelites*: So neither will Sin any way Hurt them, that in Hope and Faith wait for the Redeemer, who at his Coming Changes the Thoughts of the Soul, and makes them Divine, Heavenly, Good; and Teaches the Soul True Prayer, without Distraction, and Wandring.
^e Isa. xlv. 2. Fear not, ^e says he, *I will Go before thee, and Level the Mountains: I will Break in pieces the Gates of Brass, and Cut in Sunder the Bars of Iron.* And again, Take heed, ^f saith he, to thy
^f Deut. vii. 17. *Self, that the Word Hidden in thy Heart, become not Sin; lest thou say in thine Heart, this Nation is Numerous and Strong.* If we are not Overcome with Sloth, nor afford Pasture to the Disorderly Suggestions of Sin; But voluntarily Draw our Mind, Forcing our Thoughts upon the Lord: the Lord will doubtless Freely come unto us, and of a truth Gather us unto Himself. For All well Pleasing and Observance is in the Thoughts. Wherefore do your Endeavour to Please the Lord, expecting Him always within, Seeking Him in your Thoughts, and Forcing, nay, Necessitating your own Will and Intention constantly to Look up to Him. And Consider

sider how he comes to thee, and makes his Abode with thee. For how much soever you Gather up your Mind into a Seeking after Him, He is much more Necessitated by his own tender Compassion and Kindness to Come to thee and Refresh thee. For He stands and Beholds thy Mind, thy Thoughts, and thy Desires; Viewing well how it is you seek him, and whether it is with your entire Soul, whether it be not Sluggishly, and whether it be not Carelessly. And when he shall Observe thy Earnest Application in Seeking after him, then is he Manifested, and Appears to thee, and he imparts his Help to thee, and Appoints the Victory for thee, Delivering thee out of the Hands of thine Enemies. For having first Beheld thy manner of Seeking, and how Incessantly thy whole Expectation is from Him: Thus * doth he Teach and give thee the True Prayer, the True Love, which is δ Himself, δ I John iv. 16. Becoming all things unto thee, Paradise, the Tree of Life, the Pearl, the Crown, the h Builder, the Husbandman, a Sufferer, Impassible, Man, h Mat. xvi. 18. God, Wine, the Living Water, a Lamb, the Bridegroom, the Warrior, the Armour, All in All, CHRIST.

And as an Infant knoweth not how to Heal it self, or to Deck it self, but only Turns its Eyes towards its Mother, Weeping till she is touch'd with Compassion, and then takes him up: Thus do Faithful Souls Always Hope only in the Lord, Ascribing to him all manner of Righteousness. For as without the Vine the Branch is Dried up, John xv. 1. 5. so is he also that is desirous to be Justified without Christ. He is a Thief and a Robber that —x. 1— cometh not thro' the proper Entrance, but

* The printed Copies here read δ τος, the Manuscript δ τω;

Climbeth up some other way, juſt * as he that is Juſtified to himſelf without one to Juſtify him.

Take we therefore this Body of ours, and make an *Altar* of it, and lay over it every *Thought* of ours, and Beſeech the Lord, that He wou'd Send from out of Heaven the Inviſible and Great *Fire*, and Devour both the *Altar* and *all things* upon it; And that all the *Prieſts* of *Baal* may Fall, which are the *Adverſe Powers*. And then
¹ Pf. lxxii. ſhall we ſee the *Spiritual Rain* ¹, as the Footſtep
 6. of a Man coming into the Soul, ſo as to Become within us the very *Promise of God* according as
² Amos. ix. it is ſaid in the Prophet, ^k *I will Raiſe up and*
^{11.} *Rebuild the Tabernacle of David that is Fallen,*
^{Acts. xv.} *and will Build again the Ruins of it;* That of
 16. his own Kind Motion the Lord may Shine out upon the Soul that lives in Night and Darkneſs, in the Sottiſhneſs of Ignorance, and She Recovering Sobriety may walk without Stumbling, Performing the Works of Day, and of Life. For thence is the Soul Nouriſh'd, whence it alſo Eats, whether it be from this World, or the Spirit of
¹ Rev. iii. God. God alſo is there Nouriſh'd, ¹ and Lives,
 20. and is Reſreſh'd, and Converſes.
^{John. xiv.} But every one, if he has a mind to it, may
 23. Trie himſelf, whence he is Nouriſh'd, and where he lives, and among whom he Dwells; that having thus come by his Intelligence, and attain'd to an exact Diſcernment, he may with Violence perfectly Reſign up himſelf to that which is Good. Moreover, when Praying, look to your ſelf in Prayer, taking Notice of your Thoughts and Workings whence they are, of God, or the Adverſary; And who it is that brings Food to the Heart, the Lord, or the Rulers of this World. And when thou haſt made this Tryal,

* The Printed Copies read *ſtraw*, but the Manuſcript *wi*.

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and Known, do thou, O Soul, Ask the Lord with Labour and Desire for the Heavenly Food, and the Increase and Working of *Christ* according to what is written, *But our Conversation is* Phil.iii.20. *in the Heavens*, and that not in Type and Figure, as some imagine. For lo! the very Mind and Understanding of them that have only the Shew of Godliness Resembles the World. Behold the Shaking and the Waving of their Intention, or their Unstable Mind, or Timorousness, and their downright Fear according to what is said, *With* Gen.iv.12. *Groaning and Trembling shalt thou be upon the Earth*, in proportion to their Unbelief, and the Confusion of their Unsettled Thoughts, how many Hours are they Toss'd about, like all other Men? Such Persons differ from the World only in Fashion * and Sentiment, and in the Bodily Adjustments of the outward Man: But in the Heart and Mind are they Drawn to and fro in the ** World, and Intangled in Earth by Fetters, and Fruitless Care, not having in their Hearts attain'd to that Peace which is from Heaven, even as the Apostle speaks, *Let the Peace of God* Col.iii.15. *Rule in your Hearts: Which Reigns Supreme, and Renews the Mind of the Faithful in the Love of God, and of all the Brotherhood. Glory and Worship be to the Father, and to the Son, and to the Holy Spirit for ever! Amen.*

* In the Printed Copies do we Read ε" before ς, But the Manuscript omits it.

** The Manuscript here inserts εϑ, which is wanting in the printed Copies. The Paris Edit. by Morelius εϑ τω.

HOMILY XXXII.

The Glory of Christians which Abideth from this very Time within their Souls, will be Manifested at the Time of the Resurrection, and Glorify their Bodies in proportion to their Piety.



THE Languages of this World are Various. For every Nation hath its proper Tongue. But the Christians Learn a *New* * Language, and the whole Body of them are Instructed by one Common Wisdom, the Wisdom of God; and not of this World, nor of this Age, which passeth away. And as Christians walk upon this old Creation, they Fall into Heavenly Visions which are Newer, and into Glories, and Mysteries, taking Occasions from the things that do appear. There are some kinds of Tame Beasts, as the *Horse* for instance, and the *Oxe*. Each of them has its proper Body and peculiar Voice. The same is Observable in those that are Savage. The *Lion* has a Body and a Voice peculiar to him, and the *Hart* likewise. Even in *Creeping* things there is great Variety. And among the *Feather'd* kind are there *Variety* of *Bodies*: the Body and the Voice of an *Eagle* is of one kind, and the Body and Voice of an *Hawk* is another. The same Variety is there in the *Sea*: Numbers of Bodies no way Resembling each other. In the very *Earth* are there many *Seeds*: But every single Seed hath its proper *Fruit*. Trees also there are many: But some are

* All the Printed Copies Read here *νῦν*, which is hardly Sense: for which the Manuscript reads *κατὰ*.

Greater, and some are Less. The very Fruits of *Autumn* Admit of Great variety. For every *kind of them † hath its peculiar Taste. There are *Herbs* again, and among them great *Differences*. For some are Serviceable for *Health*: But others again yield nothing but a *pleasing Smell*. But every kind of Tree produceth from within its proper Cloathing the Leaves that appear, and the Flowers and the Fruits. In like manner do even *Seeds* produce from within the Raiment that is visible. The †† *Lillies* also produce from within what Cloaths them, and Beautifies the Turf. Thus also as many of the *Christians* as have been thought worthy from this very time to have the *Heavenly* Cloathing in Possession, have that very Cloathing *Abiding* in their Souls. And since it is Fore-ordain'd of God, that this Creation shall be *Dissolv'd*, and *Heaven and Earth shall pass away*; that *Heavenly Cloathing* which from this very time had Cover'd and Glorified the Soul, which they are possess'd of in their Heart, ** That will also *Cover* the *Naked Bodies* which Rise out of the Graves; The very Bodies which are Rais'd in that Day, *† it is manifest shall be Rob'd with Glory, that very Invisible and Heavenly Raiment, which Christians receive 2 Cor. v. 1 in this present Life.

And as *Sheep* and *Camels*, when they find Grass, Run to the Fodder with Greediness and Hatte,

* Unless *ἄλλο* be understood here to agree with *ἕναυον*, the Syntax will be Perplex'd.

† The Manuscript here inserts *ἕξει*, which is wanting in the Printed Copies.

†† The Manuscript and *Morelius* here omit *ἀντα*, which is in all the other printed Copies and Clogs the Sense.

** In the Margin of the Manuscript there is an Advertisement as if something here were wanting.

*† The Word *ἀλλὰ*, which is in all the printed Copies, the Manuscript omits not without Advantage to the Sense.

and lay in Food for themselves : But in time of Hunger they bring it out of their Maw, and chew it, and that which they had Stor'd up Before, serves each of them for Fodder : Thus also
 Matth. xi. 11. as many as at present have Taken the Kingdom of Heaven by Force, and Tasted of the Heavenly Food, Living in the Spirit ; At the Time of the Resurrection have they that very Food to Cover and Cherish all their Members.

As therefore we were saying, that there is a Difference in *Seeds*, because many sorts are sown in one common Ground, and the *Fruits* which they produce are *Various*, nothing like each other ; And of *Trees* likewise that some are *Greater*, and others *Smaller*, and yet one common Earth contains the Roots of them All :
 Numbers xxiii. 10. Thus also the *Heavenly Church* being but *One*, is not to be *Numbred* : But every *single* Person is
 Gen. xxii. 17. in a special Manner *Adorn'd* with the *Glory* of the *Spirit*.

For as *Birds* produce out of their Body the Covering of their Wings ; but the Difference among them is considerable : For some Fly nearer to the Earth, but others again in the open Air ; Or as the *Heaven* is but *One*, and contains *many Stars*, Some indeed of a Brighter lustre, some of a greater Magnitude, and others of a lesser ; but all of them are Fix'd in the *Sky* : Thus also are the *Saints* in the *One Heaven* of the *Godhead* ; and have taken *Root* differently in the *Invisible Earth*. In like manner the *Thoughts* that come into *Adam* himself are very different. But the *Spirit* that cometh into the Heart, Produceth One *Vein* of *Thinking*, and One *Heart*. For they that are *Below*, and they that are *Above* are Both Govern'd by One *Spirit*.

But what is the *meaning* of those *Beasts* that *Divide the Hoof* ? Because with double Hoofs they
 they

they *Rid ground very Fast*, they are set for a *Figure* of those that *Walk in the Law Uprightly*. But as the *Shadow* of a *Body* proceeds from the *Body* it self, but yet is *Unable* to *Perform* any *Bodily* *Ministration*; for a *Shadow* can never *Bind up Wounds*, *Give Food*, or *Speak*: However it plainly proceeds from the *Body*, and *going before* Manifests the *Presence* of the *Body*: Thus even the *Old Law* is a *Shadow* ^a of the ^a *Coloff. ii. 17.* *New Testament*. The *Shadow* shews the *Truth* beforehand: But the *Ministration* of the *Spirit* ^{Heb. x: 1.} it never had. For *Moses* being *Cloath'd* with *Flesh*, cou'd not enter into the *Heart* and *Take away* the *Filthy* ^b *Garments* of *Darkness*. No- ^b *Zech. iii: 3.* thing but *Spirit* can dissolve the *Power* of *wicked Darkness* from *Spirit*, and *Fire* from *Fire*.

For the *Circumcision* which was in the *Shadow* of the *Law*, *Points out* the *True* *Circumcision* of the *Heart*, then *Approaching*; And the *Baptism* of the *Law* is a *Shadow* of things that are *True*. For * *that* wash'd the *Body*: But here does the *Baptism* of *Fire* ^c and the *Spirit* *Purge* ^c *Mat. iii: 11.* and *Wash off* the *Pollutions* of the *Mind*. Then the *Priest* *Cloath'd* with *Infirmity*, *Entred* into ^{Isai. iv. 4.} the *Holy Places*, *Offering* *Sacrifices* both for *Himself* and ^d for the *People*: Here *Christ* the *True* ^d *Heb. vii: 27.* *High Priest*, hath once for all ^e *Enter'd into* the ^e *Heb. vi: 20.* *Tabernacle not made with Hands*, and to the *Altar* which is *Above*, *Ready* to *Purge* them that *Ask* him: Even the *Conscience* ^f that is *Defil'd*. For ^f *Heb. ix: 14.* *He*, ^g *I will be with you to the* ^{**} *End of the* ^g *Mathew* ^{xxviii. 20.} *World*.
The

* The Manuscript reads ἐκεῖνο.

** *Christ* is by the *Evangelical Prophet Isai. ix. 6.* call'd **אָבִי עוֹלָם** *The Everlasting Father*. So our *English* *Translation*. But the *lxxii.* in the *Alexandrian Copy* renders it by *πατὴρ τοῦ μελλόντος αἰῶνος*, and after that the *Vulgar Latin* by *Pater futuri seculi*, i. e. *the Father of the Age or World to come*. By which *World* or *Age* we are to understand that *Age* of the

The *High Priest* had upon his Breast *Two Precious Stones*, and they had the *Names* of the *Twelve Patriarchs*. What was therein Done is a mere *Type*. For thus even the Lord having Put on his *Twelve Apostles*, sent them forth with the Character of *Evangelists* and *Preachers* to the whole World. You see how the Shadow by its own Approaching shews the Truth. But as the *Shadow* Administers *nothing*, neither Heals our Pains: So neither was the *Old Law* Able to Heal the *Wounds* and *Uneasinesses* of the Soul.

^h Gal. iii. For neither had it ^h Life. For there are *Two*
 21. Persons jointly requisite to bring any Matter to *Perfection*, as for instance the *Two Testaments*. Man was made after the *Image* and *Likeness* of God: He hath *Two Eyes*, *Two Noftrils*, *Two Hands*, *Two Feet*. And if it happen that any one hath but one *Eye*, or one *Hand*, or one *Foot*, It has the Appearance of a Fault.

Or as a *Bird* that has but *one Wing*, can never Fly with that One: So even the *Humane Nature*, if it continues *Naked*, by it self, and Receive not the *Mixture* and *Communion* of the *Heavenly Nature*, *Nothing* is *Rectified*, but it
 * Remains *Obnoxious* in its own Nature, in much *Filth*. For the *Soul* it self is call'd the *Temple* and the *House* of God, and the *Bride* of the
 Lev. xxvi. King. For saith he, *I will Dwell in them, and I*
 11, 12. *will Walk in them*. Thus did it please God,
 2 Cor. vi. that when He came down out of the Holy Hea-
 16. vens, he Cloath'd thy *Rational Nature* with
¹ Ecclef. i. *Flesh* taken out of the Earth, and Temper'd ¹ it

14. *Gospel* or *Messias* which the Prophet had then in his Eye, and which as it *Begin* with the *Incarnation* of our Blessed Lord: So neither can it *expire* before He shall have *Deliver'd up the Kingdom* to his Father. 1 Cor. xv. 24. Whence it appears that the *Promise* here, is not to be Limited to the *Apostles*, but Reaches to *All their Successors*, and is Coeval with the *Everlasting Gospel* it self.

with

with his *Divine Spirit*, that thou also being *Earthly*, mightest receive the *Heavenly Soul*. And when thy Soul shall Communicate with the Spirit, and the Heavenly Soul shall Enter into Thine, then art thou a *Perfect Man in God*, and an *Heir*, and a *Son*.

But as neither the *Worlds* ^k Above, nor these ^k Heb. xi. Below can ^l contain the *Majesty of God*, and his ^l *Incomprehensible Nature*: So neither on the other ² Chron. 3. vi. 18. hand are either the *Worlds Above*, or these on *Earth* Able to *Comprehend* his *Diminution*, and How he *Lessens* himself in *Condescension* to small and little things. For as his *Majesty is Incomprehensible*, so is his *Humiliation*. And it so falls out that when in his *Dispensations* he Appoints * thee to *Afflictions*, and *Sufferings*, and ^m Marks to your *Prejudice*, and such things as ^m Gal. vi. 17. you imagine to be against you, They come upon your *Soul's Account*. If you are desirous to be in the *World*, and to grow *Rich*; All manner of *Misfortunes* meet you. You begin to Reason with your self about it, *Because I have met with no Success in the World, I will e'en Retire from it, and Renounce it, and will serve God*. Afterwards when you are come hither, You hear the *Commandment*, which ⁿ faith, *Sell all that thou hast,* ⁿ Mat. xix. 21. *Hate all Carnal* ^o *Society, Serve* ^p *God*. Then do you Begin to *Return Thanks* for your *Hard Fortune* in the *World*, *Because*, say you, *I am found by* ^o 1 John ii. 15, 16. *the means of that, Obedient to the Command of* ^p Mat. iv. 10. *Christ*. It remains † now that as you have in part chang'd your *Mind*, as to the things that do appear, and have withdrawn from the *World*,

* The Manuscript instead of *ἀκνομεῖς*, as it is in the Printed Copies Reads, *ἀκνοεῖς*.

† The Particle *εἰ* which is in the Editions of *Paltbenius*, the Folio of *Picus*, and Dr. *Pritius*, is omitted both in the Edition of *Moresius*, and in the Manuscript.

and from Fleſhly Commerce : So ought you for that very reaſon to proceed on to a Further Change in your Mind from the Fleſhly Wiſdom to the Heavenly. After this do you Begin to have a diſtinct Inſight into the very Leſſon you have Heard, nor yet do you Reſt here, but are Concern'd and Labour to be in Poſſeſſion of what you have Heard. † *And* when you think you have Perform'd every thing in having made your Renunciation, the Lord Talks the Caſe over with you, *Why do you Boaſt ? Have not I Created your Soul and Body ? (Have * not I made your Gold * and † Silver ?) What have you, pray, Done ?* Whereupon the Soul begins with an open Confession † to Beſeech the Lord, and to ſay, *All things I own are Thine ; This Houſe in which I am is thine ; My very Cloaths are Thine ; By Thee am I nourish'd ; And by thy Diſpenſation am I appointed to every thing that is for my Advantage.* In Reply to All theſe Acknowledgments doth the Lord then begin anew to ſay, *I Thank you ; The Goods are your own ; Your Good Will is your own ; And becauſe out of Love to me you have Fled to me, Come hither, I will give you beſides the things which hitherto not Even you have been Poſſeſs'd of, nor yet the Men which are upon Earth : Take Me, thy Lord together with thy own Soul, that thou mayeſt ever be Joyful and Glad with me.*

For as a Woman, which is Eſpous'd to a Man, out of her Great Affection, offers him All her Goods, and her whole Dowry, Throwing them into the Hands of her Huſband, and makes this Speech, *I have Nothing that is pro-*

† The Manuſcript and Dr. Prizius begin here a new Period, and the Manuſcript inſerts κ.

* The Manuſcript here inſerts τὸν χρυσοῦν καὶ τὸν ἀργυροῦν ἐκ ἐγὼ ἐποίησα ;

perly my Own; The Goods that belong to me, are yours; And my Dowry is yours, and my very Soul and Body yours: Thus also is the Compos'd Soul, the Virgin that holds ^r Communion with ^r Joh. i. 3. his Holy Spirit. But as He, when He came upon Earth, Suffer'd, and was Crucified; So ought you also to Suffer with Him your self. For when you shall have withdrawn from the World, and Begun to Seek God, and to have ^r Discernment; the next thing you have to Do, ^r Heb. v. 14. is to Fight with your own Nature, in its old Habits, and Propensities that are grown up together with you. And when you are Engaging with Custom and Prescription, you meet with Thoughts that Oppose you, and Hurry you back into that which is External, whence you came out. Thereupon you Begin a Conflict, and a War, Pushing on Reasonings against Reasonings, Mind against Mind, Soul against Soul, and Spirit against Spirit. And in the Event the Soul is There in a perfect * *Agony*. For there is Discover'd to be a certain Hidden and Subtle Power of Darknes seated in the Heart. And the Lord also is near thy Soul and Body, Beholding thy Battle, and Intils secret Heavenly Reflections into thee in the Hidden Man. But he leaves them to your self till such Time as you have been Disciplin'd, and Grace it is, which Conducts thee in thy very Afflictions. And when you do arrive at Rest, She makes her Self known to you, and plainly shews you that it was for your ^u Advantage that She Suffer'd you ^u Pf. cxix. 67.

* The Printed Copies read every one of them, to the *ἡ Δύχνη*, which though never so True is yet *Not his αἰωνία Purpose* here. The Manuscript on the other hand reads *ἀγωνία*, which is *Good Sense*, and Agreeable to the rest of the Paragraph.

to be Exercis'd. As when a *Rich Man* has a Son, and that Son a Tutor, who Corrects him with * *Rods* so long, that the Correction, and the Wounds, and the Stripes seem very Grievous, till such Time as he grows up to Man; But then does he Begin to Return his Tutor Thanks: So also does even Grace Chastise † thee by a special Dispensation, till such time as you come to a

* Ephes. iv. x *perfect Man.*

13.

The *Husbandman* Throws his Seed all about, and he that Plants a Vine, is desirous that every Branch of it shou'd Bear. At last therefore he brings his Pruning Hook, and if he find No Fruit, he is Griev'd. So is even the Lord desirous that his *Word* shou'd be † *Sown* in the Hearts of Mankind. But as the Husbandman is Griev'd at an *empty* piece of Ground: So is the Lord also Griev'd with the Heart that is *Barren* and beareth No Fruit.

† Luk. viii.

11—

As the *Winds* Blow every where upon all the Creatures; and as the *Sun* Shines out upon the whole Habitable World: So is the *Godhead* every where, and every where is it Found. If you seek Him in the *Heavens*, He is there Found in the *Thoughts* of the *Angels*; If you Look for him upon *Earth*, He is met with here also in the *Hearts* of *Men*. But out of a *Great Number* there are but *Few Christians*, that are *Well-pleasing* to Him. Glory be to the Father, and to the Son, and to the Holy Spirit for ever! *Amen.*

Pfalm
cxxxix—

† In the Original it is *Thorge, λογους.*

* The Manuscript here inserts *σι.*

HOMILY XXXIII.

It behoves us to Pray to God without Ceasing and with Attention.



WE ought to Pray, not * after any mechanical Habit of the Body, nor in the usual way of Lifting up the Voice, nor yet in the Customary way of Silence; nor even with the Bending of the Knees: But having a strict Regard to the Mind, to Wait for God, when He will be with us, and Look down upon the Soul, thro' all her ^a Outgoings and Paths, and the Avenues of Sense; ^a Psalm xxxiii. 2. And Instruct us, when it becomes us to be ^b Silent, ^b Ps. xxxiii. and when it may be proper to Speak aloud and to Pray with ^c Crying, provided only, that the Mind be *Strang* towards God. ^c Heb. vii. 7. ^d Hof. xii. 4.

For as the Body, when Working any thing is all of it entirely Taken up and Bent upon the Work, and all the Members of it are mutually Assisting to each other: So let the Soul also be All of it wholly Given up to the Lord in Prayer and in Charity: Not Hurried away at Rovers, nor Carried about with the Workings of her own Reason; († *But as far as she is Able, Taking true Pains, and Collecting her self with all her Thoughts*) and Attending upon Christ with Expectation.

* All This must be understood with a Grain of Salt. Our Author, if I mistake not, is here Treating of *Private Prayer*, not *Public Devotion*. And he Alludes to the several Instances of Failure in the *younger Monks of Egypt*, Labouring if possible to Hinder them from Mistaking what is only *Circumstantial* at best, for that which is *Essential*.

† The Manuscript inserts here ἀλλ' ὅση δύναμις ἔσται πνεύματι συναίετα ἐαυτῷ σὺ πᾶσι τοῖς λογισμοῖς ———.

And

And Thus will He Shine forth, Teaching her the True Method of Petitioning, Giving her the Pure, Spiritual Prayer, Worthy of God, and the ^d *Worship which is in Spirit and in Truth.*

^a John iv.
24.

But as he that has made Choice of Merchandize for his Vocation, has not merely one manner of Projecting Gain: But is Oblig'd to Improve every manner of way, and to Multiply his Increase of Gain passing off from one Adventure to another, and thence again hastening to some fresh Expedient, and in short ever Shifting from that which is of No Advantage to what is more Gainful. So let us also Set off our Souls with as much Variety and Art, that we too may Gain the True and Great Gain of All God himself, to Instruct us of a truth how to Pray. For Thus will the Lord Rest upon the Good intention of the Soul, Working her up into the Throne of his Glory, Seating and Resting himself upon her. For thus have we heard from the Prophet *Ezekiel* concerning the *Spiritual* Living Creatures that were Yok'd in the *Lord's* Chariot. For these does he Present to us as all-over *Eye*; as the Soul is that Carries God, but rather that, strictly speaking, is Carried of God. For she becomes All *Eye*.

And as an *House* that has the Presence of its *Master*, is full of *Ornament*, and *Beauty*, and *Decency*: So even the Soul that has her *Lord* with her, and Taking up his *Mansion* in her, is Full of All *Beauty* and *Grace*. For she has the Lord together with his spiritual Treasures to Reside in her, and to Govern her. But Wo to that House whose Master is Gone from home, and whose Lord is not at hand! For it is Desolate, being Dug down, full of Uncleaness, and Disorder. There do the *Syrens* and *Devils*, according to the ^e Prophet, Dwell. For in the *House* that is laid waste, are *Cats* and *Dogs*, and all *Uncleaness*.

^e If. xxxiv.
14, 15.

Wo

WO to that Soul that Rises not from her grievous Fall († *nor Receives the good Master of the House, CHRIST, Dwelling in her, but Abides in her Uncleaness*) and has them within her that Persuade, and Necessitate her to Bear enmity against her Bridegroom, and that are Desirous to Corrupt her Sentiments in Christ's Disfavour!

But when the Lord shall Behold that she Recollects her self to the utmost of her Power, Ever seeking the Lord, (and **waiting*) for Him night and day, and crying to Him, as he hath Com-^{† Luke xviii. 1, 7.}manded her to *Pray without Ceasing*, upon every Emergency, *will Avenge her*, as he hath promis'd, having Purg'd her from the Corruption that was in her, and Himself ^{‡ Ephes. v. 26, 27.}*Present her to himself, a Blameless, Spotless Bride.*

But if you Believe these things to be True, as they certainly are, Look well to your self, whether your Soul hath found the Light to Guide her, and the True Meat and Drink, which is the Lord. But if thou hast it not, Seek for it night and day, that thou may'st Receive it. When therefore you shall Behold the *Sun*, search for the^h *True Sun*: For thou artⁱ *Blind*. When you^h see the *Light*, look upon thy Soul, if thou hast^l found the^c *True and Good Light*. For all things that^k *appear*, are a *Shadow* of the *True things* done in the Soul. For there is besides the *visible Man*, another Man *within*; And there are *Eyes* which *Satan* hath *Blinded*, and *Ears*, which he hath *Deafned*. And this *inward Man* hath *Christ* Come to *make Whole*. To whom be *Glory and Power* with the *Father*, and the *Holy Spirit* for ever! *Amen.*

† The Manuscript here inserts *καὶ μὴ ἀπλανηθῆσθαι τὸ καλὸν οἰκοδεσπότην χρεῖσιν ἑνοικοῦ, ἀλλὰ μένειν ἐν τῇ ἀκαθαρσίᾳ αὐτῆς* —

* The Manuscript and Both the Editions of *Picus* insert here *περὶ θεοῦ* in the *Text*: But *Palthenius* and after him *Dr. Pritius* only in the *Translation*.

HOMILY XXXIV.

Concerning the Glory of Christians, which shall be vouchsaf'd to their Bodies in the Resurrection, and with which they shall be Irradiated together with the Soul.



AS the Eyes of the Body See all things Clearly: So to the Souls of the Saints are the Beauties of the Godhead Manifest and Visible, with which Christians being mix'd, become Wise. But that Glory is Hid from the Corporeal Eyes: But Reveald clearly to the Soul that Believes, whom the Lord Raifeth from the Death of Sin, as he also Raifeth up the Dead Bodies, Preparing for her a New Heaven, and a New Earth, and the Sun ^a of Righteousness, Bestowing every thing upon her out of his own Godhead. He is the True World, and the Living Earth, and the Fruitful Vine, and the Bread of Life, and the Living Water, as it is ^b written, *I Believe to see the Goodness of the Lord in the Land of the Living.* And again, ^c *there shall Arise to them that Fear the Lord the Sun of Righteousness and Healing in his Wings.* And the Lord hath also ^d said, *I am the True Vine.* And again, *I am the Bread of Life.* And again, *he that ^e Drinks of the Water which I will give him, it shall be in him a Well of Water springing up into everlasting Life.*

For the Coming of the Lord was wholly upon Man's account, who had lain Dead in the Grave

Grave of Darkness, of Sin, of the * Unclean Spirit, and the wicked Powers, to the intent that now in this present Life He might Raise and Quicken Man, and Purifie him from all Blackness, and Enlighten him with his own Light, and Cloath him with his own Heavenly Cloathing of the Divine Nature. But in the Resurrection of the Bodies; to them whose Souls had beforehand been Rais'd and Glorified, their Bodies also then are Glorified together, and enlightned by the Soul that has been Enlightned and Glorified in this present Life. For their very House, and Tabernacle, and City, is ^g the Lord. They are Cover'd with an *House from Heaven*, ^h not made with Hands, the Glory of ^h the Divine Light, being made as the Sons of the Light. They will not Look upon one another with a wicked Eye. For Wickedness is Taken away. There is there *neither Male* ⁱ nor *Female, Bond nor Free*; for they are all *Chang'd* into the *Divine Nature*, becoming *Kind*, and *Gods* themselves, and the *Sons of God*. There without the least Confusion will the Brother speak Peace to the Sister. For they are *All*, of both † Sexes, *One in Christ*, Refresh'd with One common Light; Every one will have a Regard to the other; and in the Payment of it, they will presently Shine out again in Truth, in the True Contemplation of the Light which is Inexpressible. Thus do they Behold each other in many Forms, and in great variety of Divine Glories; And every one is Smitten, and

^g Rev. xxi.

^{22.}

^h xii. 5.

^h 2 Cor. v.

1, 2.

Gal. iii.

28.

* This *unclean Spirit* seems here to be the Opposite or Reverse of that Spirit, to which is Ascrib'd the *Resurrection* from the Dead. (See Rom. i. 4.) and which is there call'd the *Spirit of Holiness*.

† The Manuscript reads πάντες ἕντες.

Rejoyces with Joy Ineffable, in Observing one another's Glory.

You see how the Glories of God are past all Utterance and Comprehension, being those of the Inexpressible Light, and of Eternal Mysteries, and Good Things without Number.

For as in Things that fall under the Eye, the Plants of the Earth, or Seeds, or various Flowers, it is not possible for any one to Determine the Number of ; And as Impracticable is it for any to Compute, or to Know All the Wealth of the Earth ; Or as it is Impossible for any Man to Comprehend the Living Creatures in the Sea, or their Number, or the Kinds, or their Difference, or the Quantity of its Water, or the Compass of its Basin ; Or as in the Air it is impossible to know the Number of Things that Fly, or their Kinds, or Variety ; or as there is No Comprehending the Greatness of Heaven, or the Positions of the Stars, or their Course : So is it impossible to Speak, or to Declare the Riches of Christians, which are without

Ephes. i.
7,—8.

* Measure, without End, and beyond all Comprehension. For if these Creatures are so Boundless and Incomprehensible to Mankind, how much more He that Made and Prepar'd them?

One ought therefore to be exceeding Glad, and to Rejoyce that the Riches and Inheritance Prepar'd for Christians is so Great, that no Man is Able to Speak or Declare it. With the utmost Application † therefore, and Humility of Mind, ought he to Come to the Conflict of

* The Manuscript and *Morelius* omit here the Word ἀμέτρητος ; But the Sense of the Paragraph requiring it, I Translate after the other Copies which have it in.

† The Manuscript reads εὐε.

Christians, and to Receive those Riches. For the Inheritance and Portion of Christians is God himself. For *the Lord*, saith the Psalmist, Pf. xvi. 5. *is the Portion of mine Inheritance, and of my Cup.* Glory be to Him who Giveth Himself, and mixes his Holy Nature with the Souls of Christians for ever! *Amen.*



H O M I L Y X X X V .

Concerning the Old Sabbath, and the New.

IN the ^a Shadow of the *Law*, which ^a Heb. x. i. was given by *Moses* hath God Com-
manded that every one shou'd on the
Sabbath Rest, and do No Work. But
this was a *Type* and Shadow of the *True Sabbath*,
that is given to the Soul by the Lord. For the
Soul which is thought worthy to be * Set free
from Impure and Filthy Thoughts, both Keeps
the True Sabbath, and Enjoys the True Rest,
being at leisure, and set at liberty from all the
Works of Darknes. For there in the *Typical*
Sabbath, though they *Rested* as to their *Bodies*,
yet were their Souls however Bound down to Sin
and Wickednes. But this *True Sabbath* is the
True Rest of the *Soul*, Disengag'd and *Cleans'd*
from the Suggestions of *Satan*, and is *Re-*
freshed with the Everlasting Rest and Joy of the
Lord.

* In all the Printed Copies *ἐλευθερωθῆναι* is wanting in the Text, though not in the *Translations*: But in the Margin of the Manuscript it is Restor'd.

For as then He expressly enjoin'd that the
^b Deut. v. very brute Creatures also shou'd ^b Rest on the
^{14.} Sabbath: That the Ox might not be brought
 under the Yoke on a work of Necessity, nor the
 Ass be made to Carry Burdens (for even those
 very Creatures were eas'd from hard Work:) In
 like manner hath the Lord himself at his Com-
 ing granted both the True and Eternal Sabbath;
 hath Refresh'd the Soul that before was Bur-
 den'd and Heavy laden, with the Burdens of Ini-
 quity, of Unclean Thoughts, and was Employ'd
 in the Works of Unrighteousness of mere Ne-
^c Mai.xxvi. cessity, as being in Bondage to Hard ^c Masters,
^{13.} and hath eas'd it from its intolerable Burdens,
 its Vain and Filthy Thoughts. And he hath
 taken from it the Bitter Yoke of the Works
 of Unrighteousness, and Refresh'd it, when
 Labouring under the Thoughts of Unclean-
 ness.

For the Lord calleth Man to Rest in these
^d Matt. xi. ^d Words, *Come unto me all ye that Labour and*
^{28.} *are Heavy laden, and I will give you Rest.* And
 as many Souls as are Obedient to this Call, and
 come unto him, He gives them Rest from these
 Heavy, Burdensome and Unclean Thoughts,
 and they are Releas'd from all Iniquity, Keep-
 ing the True, Delightful, Holy Sabbath. And
 they Celebrate the Festival of the Holy Spirit,
 of Joy, and Gladness Inexpressible; And the
 Service they Perform, is Pure and Acceptable to
 God, out of a Pure Heart. This is the True
 and Holy Sabbath.

Wherefore let us also Beseech God that we
 may Enter into this Rest, and be Releas'd from
 wicked and vain Thoughts, that thus we
 may be in a Capacity to Serve God out of
 a Pure Heart, and to Celebrate the Festi-
 val of the Holy Spirit. Blessed therefore is
 the

the Man that is entred into that Rest! Glory be to Him, who has thus thought. Fit to Deal with his Creatures, the Father, and the Son, and the Holy Spirit for ever! *Amen.*



HOMILY XXXVI.

Concerning the double Resurrection of Souls and Bodies, and the different Glory of them that Rise again.

THE Resurrection of ^a Dead Souls is in ^a Ephes. ii. this present Life. But the Resurrection ^{5, 6.} of the Bodies, in that Day. But as the Stars, which are Fix'd in Heaven, are not All Equal; *But one differs from another* ^{1 Cor. xv. 41.} in Brightness and in Magnitude: So even among *Spiritual* Persons, according to the *Proportion of Faith*, are every one's *Advances* in the Spirit; one *Richer* than another. And the Scripture ^b saith, *He that speaketh in an unknown* ^{1 Cor. xiv. 2.} *Tongue, speaketh by the Spirit of God.* This is a *Spiritual* Person that speaketh to God. *But* ^c *he that Prophesieth, Edifieth the Church.* This ^c *Person had Abundance of Grace.* The other ^{v. 4.} *only Edifies himself*: But This both *Himself* and his *Neighbour*.

But This is as a *Grain of Wheat* Sown into the Earth, and the very same Grain from one single Heart produceth many Grains, and those in great variety. And again, among the very *Ears of Corn*, some are *longer*, others *smaller*; But All together

together are Gather'd into *One Floor*, and *One Granary*: Though *different* in themselves, there

^d 1 Cor. x.

is but ^d *One Bread* made out of them.

17.

Or as in a *City* there are *Multitudes* of Men, and some of them are *Infants*, but other *Men full grown* or *Youths*: But *All Drink Water* from *one Spring*, and are *Fed* with *one Bread*, and *Breathe one Air*; Or as it is with *Lights*, where one has *Two Branches*, and another *Seven*; But where there is *Abundance* of *Light*, it *Enlightens* after quite *another manner*: So as many

^e John. v.

as are in the ^e *Fire* and in the *Light* cannot be in *Darkness*; But there is a *Great Difference*.

35.

As if one that is a *Father* shou'd have *Two Sons*, one indeed a *Child*, but the other a *Youth*; And Him it is true he sends *Abroad* to *Cities* and *Foreign Countries*: But the *young Child* he always *keeps* under his *own Protection*, because he is *Able* to *Do* just *Nothing*. *Glory be to God! Amen.*



HOMILY XXXVII.

Concerning Paradise and the Spiritual Law.



AS from the *Works* which are *Manifest*, we perceive the *Designs* which were *Conceal'd*: So from what *passes* in the *Soul* may we understand the *Relations* of *Scripture*. But This all are not *Appriz'd* of; but such as through *Affliction* have *Obtain'd* a *Freedom* from *Vile Affections*. For as the *Scripture* *Relates things to come*: So also the *Transactions* of the *Soul*. For all *Things Future*

are

are Spiritually wrapt up in it, which whosoever partakes of, becomes thereby Partaker both of *These* and of *Them*. When therefore you shall Hear the *Scripture* giving an Account of *Paradise*, and of *Adam*, and of the *Serpent*, Look with attention to your own Heart, without any Byas of Affection; And you shall find that *Paradise* is indeed the *Word of God*: But that the *Enjoyments* in it, is the Participation of the *Holy Spirit*. But the *Serpent* is that *Relish of Pleasure* which is *Twisted about*, and *creeps* upon us by reason of its being Bred up with us, and Seduces us to *Taste of the Tree*, that is, of the *Cares of this Life*, and Slayeth us by *Disobedience*.^a For take no ^a thought for the *Morrow*. God is alike the Author of Both these Sayings, viz.^b *In*^b the Day that ye eat of the Tree ye shall Die the Death: And of This, ^c viz. See that your *Hearts be not overcharg'd with Drunkenness*. For the *Darkness*, which ariseth out of *Care and Debauchery* is the *Death of the Soul*, Casting her out of the *Spiritual Word*, and Depriving her of the *Divine Vertue*. From this *Tree* therefore doth the Lord drive us out, when he says, ^d *Be careful for nothing, but the Kingdom*. For ^d Compare as many as have Entered into the ^e *Paradise of God*, and have ^f kept this *Commerment*, are not cast out: But in proportion as they have ^e *Refrain'd* from that which is *Earthly*, have ^f they *Enjoy'd* that which is *Spiritual* an *Hundred Fold* for it, Grace administering *Consolations* effectually and after an *Uniform Manner*.

Matt. vi.

34.
Gen. ii.

17
Luke xxi.

34.

^d Compare

Phil. iv. 6.
with Mat.

vi. 33.
Rev. ii. 7.

—xxii.
14.

* *Picus* renders this Passage, by *quantum Paradiso potiti sunt primi Parentes*, &c. No mention of whom is made either in the Text or Paragraph. And the Rending I here give is more *Pertinent* and *Scriptural*, if Compar'd with *Matth. xix. 29*.

Let us therefore Pray that we also may Keep it, that having *Continued* in the *Word* of the Lord, we may *Enjoy* the *Delights* of the *Spirit* both *Here* and in that *World to come*. For as *Adam* is Cast out for having *Tasted* the *Tree of Knowledge*: So neither can they *Continue* in the *Word of Christ* that *Relish* & *Earthly Things*, according as it is written, * *the* ^h *Friendship of the World is Enmity with God*. Upon which account the Scripture ⁱ commands every one to *keep his Heart with all Diligence*; that so a *Man*, by *Keeping* the *Word* in that, as his *Paradise*, may *Enjoy Grace*, not giving *Ear* to the *Serpent*, which is *Infolded* within, and jointly *Counselling* things that tend to *Pleasure*, by which that *Wrath is Begotten* which ^k *Slayeth the Brethren*, ^l *and the Soul that brings it forth, Dies*: But ^{22.} *Hearkening to the Lord*, when *Requiring* [†] to take a *Special care* of *Faith* and *Hope*, of which ¹ *John* ^{iii.} *Charity is Begotten*, the *Friend of God* and of ^{15.} *Man*, which ¹ *Affordeth Eternal Life*. ^{20.} *Into this Paradise did Noah Enter by Keeping the Commandment*, and putting it in *Execution*; ^{44.} *And through Love* was he *Redeem'd* from ¹ *Wrath*. By *Keeping* this *Paradise*, *Abraham* ^{25.} *heard the Voice of God*. By *Keeping* this, did ¹ *Moses* ^{xiii.} *Receive a Glory upon his Countenance*. ^{10.} *In like manner* what ^m *David* wrought, was by ²¹ *Keeping* this; whence he gain'd the *Dominion*

* The whole Beginning of this Homily to these very Words is neither in the Manuscript, nor in *Palthenius*, nor consequently in *Dr. Priscus*, nor in the Greek Text of the First Edition of *Picus* by *Morelius*: But only in the *Folio*. And in the Margin of that, as also in the *Version* of *Picus* by *Morelius*, are we advis'd that the whole Homily is in *Mark the Hermit*: when yet in the Margin of the *Bibl. PP. Gr. Lat.* this very Piece of *Mark the Hermit* is Restor'd to our Author.

† The Manuscript and *Picus* reads $\epsilon\pi\iota\lambda\epsilon\lambda\epsilon\iota\sigma\tau\epsilon\varsigma$.

over his *Enemies*. Nay, and even *Saul*, so long as he kept his Heart, Succeeded well. But in the close when he Transgress'd, he was Circumvented. For the *Word of the Lord* cometh to every one by *Measure*, and by *Proportion*: As much as a Man Holds, so much is a Man Upheld; And as much as a Man Preserves, so much is he Preserv'd himself.

For this Reason the whole Quire of Holy Prophets, Apostles, and Martyrs have ¹ Kept the ¹Pf. cxix. Word in their Hearts, solicitous for nothing else, ^{11, 67.} Luke ii. but Overlooking Earthly Things, and Abiding ^{51.} in the Commandment of the Holy Spirit, and Preferring the Love of God Suggested by his Spirit, and the Good of All; Not only ^m in ^mI Joh. iii. Word, or mere Knowledge, but in Word and ^{18.} in Deed by Actions themselves; chusing Poverty instead of Riches, Dishonour before Glory, and Misery rather than Pleasure, and (even * an habitual Want of Health before Enjoyment) whence also they meet with Love instead of Wrath. For having an Hatred for the Pleasurable Things of this Life, they rather Lov'd those that wou'd take them away, as working together with themselves, for that which was their Aim, Forbearing to ⁿ Know Good and Evil. ⁿ Gen. ii. For neither did they Deny them that were Good, ^{17.} nor Accuse the Wicked, Esteeming All as Legates of their Lord's Dispensation. Towards All therefore they Bore a well affected Mind. For when they Heard the Lord's ^o saying, Forgive, ^o Luke vi. and ye shall be Forgiven, they then Esteem'd ^{37.} those that Injur'd them Benefactors, as Beholden to them for giving Opportunities of Forgiveness. But when they heard again, As ^p ye wou'd ^p Mat. vii.

120.

* The Manuscript here inserts *ἀντὶ ἀπολαύσεως κακῆς*.

that Men shou'd do unto you, do ye also to them: Then did they Love such as were Good, according to their Conscience. For dropping their own Righteousness, and Seeking the Righteousness of God, they found o' Courie that even Love was naturally Hid⁹ in Her. For when the Lord had

⁹ Ro. xiii.
10.

given several Commands concerning Charity, he gave in Charge to Seek the Righteousness of

^{Sec} Ecclus.
xxiv. 18.

God. For he knew this to be ^r the Mother of Love. For there is no other way of being Sav'd, but by means of our Neighbour, as Christ hath

^r Luke vi.
37.

Comranded, ^r Forgive, and it shall be Forgiven you. This is that Spiritual Law that is written in *Faithful* Hearts, the very *Fulness* of the *First*

^r Matth. v.

Law. For I came not, saith he, to ^r Destroy the Law, but to *Fulfil*. But Learn how it is *Fulfill'd*. The *First* Law through the plausible oc-

^r Col.
1.

asion of him that had Sinn'd, Condemn'd more abundantly him that was Injur'd. For ^u where-
in thou Judge^t another, saith the Apostle, thou *condemne^t* thy self. But wherein he *Remitteth*,

^r Maat. v.
14.

it shall be ^v Remitted unto him. For thus saith the Law, *In the midst of Judgment, there is Judgment: But in the midst of Remission, there is Remission.* * For the *Fulfilling* of the Law is *Remission*.

But we call'd it the *First* Law, not that God had Publish'd to Mankind *Two* Laws; but *One*: *Spiritual* indeed as to its *Nature*, but in respect of *Retribution*, Bringing just *Recompence* upon every one, *Forgiveness* to him that

^r Ro. ii. 8.

Forgives, and ^r *Indignation* to him that beareth

^r Ps. xviii.
26.

Wrath. For saith the ^r Psalmist, *With the Pure wilt thou shew thy Self Pure, but with the Forward wilt thou learn Forwardness*. For this Reason they that *Fulfil* the Law *Spiritually*, and in

* The Manuscript for ξ reads $\gamma\alpha\delta\epsilon$.

proportion, partake of Grace, not only Lov'd them that did them Good, but even those also that *Reproach'd* and *Persecuted* them; Receiving the Spiritual *Love* as the Reward of their Good Deeds. Good I say, not because they *Forgave* Injuries, but because they *did Good* to the Souls of those that *Injur'd* them. For thus they *Offer'd* them to God, as by whose means themselves obtain'd the Blessing, as it is said in the ^z Gos-^z Matth. v. pel, *Blessed are ye when Men shall Revile you, and Persecute you (and * say all manner of Evil † against you falsely for my Sake.)* 11.

But from the Spiritual Law it was that they were Taught thus to Think. For while they were waiting with Patience, and Preserving the Meek ^a Disposition of their Mind, the Lord ^aBeholding the Patience of their Heart, Molested as it was with War, and their Love in the mean time not Abating, Broke through the *Middle* ^b Wall of Partition, and they threw a-^b way Perfect *Hatred*, and the *Charity* they had was no longer Forc'd, but as it were an Auxiliary. For the Lord afterwards ^c * Restrain'd the *Waving* Sword that stirreth up the Thoughts, and they *entred within the* ^d *Veil, whither the Lord, the Fore-runner is for us Entred.* And they were delightfully Entertain'd with the Fruits of the Spirit. And having Contemplated Things future with Firmness of heart, and according to the ^e Apostle, *no longer through a Glass, and in a Riddle, spoke of Things, which Eye ^f bath not seen, nor Ear heard, neither have they entred* ^c Compare Gen. iii. 24. ¹ Chron. xxi. 27. ^{12.} Heb. iv. ^d Heb. vi. 19, 20. ^e 1 Cor. xiii. 12. ¹ Cor. ii. 9.

* These Words are not in the Manuscript.

† Nor καὶ ἑμῶς in the Morel. Edition. The Folio reads it καὶ ἑμῶς wrong. But the whole being t'le very Letter of the Evangelist, excepting a small variation of καὶ ἑμῶν, I chose to Retain it with Palthenius and Dr. Pritius.

* The Manuscript instead of καλέγειας reads καλέγει.

into the heart of Man, which God hath Prepar'd for them that Love him. But I will put to you this Surprizing Question.

Act's xiv. 15. *Quest.* If they have not Entred into the heart of Man, how came you to Know them; you having especially made this open Confession in the Act's, we are Men of like Passions with your selves?

1^o. *Ans'w.* But hear what Answer St. Paul makes to these Matters; But God, & saith he, hath Reveal'd them unto us by his Spirit. For the Spirit searcheth all Things, even the Deep Things of God. But lest any one shou'd say that the Spirit was Given to them, as they were Apostles, but that naturally it is not Attainable by us; He else-where Prays, that God wou'd ^h grant * you († according to the Riches of his Glory) to be Strenghtned with might (by his † Spirit) in the inner Man, that Christ might Dwell in ** your Hearts by Faith. And again, ⁱ But the Lord is that Spirit, and where the Spirit of the Lord is, ^k there is Liberty. And again, ^k But if any one have not the Spirit of Christ, he is none of His.

Let even us therefore Pray with the Full Assurance of Faith and Sense to Partake of his * Holy Spirit, and to Enter thither whence we came out; and that for the Remainder of our ¹ Time, that (†† Parent ¹ of Murderous Resentment) the Serpent, and that vain-glorious Counsellor, the Spirit of Carking and Debauchery,

* The Manuscript reads *ὁμῖν*.

† This in the Manuscript is left out.

‡ This also is omitted both in the Manuscript, and the Paris Edition of Morelius.

** The Manuscript here again reads *ὁμῶν*.

* The Printed Copies Read all *σς* between *ἀγίς* and *πνεύματος*: But the Manuscript leaves it out.

†† The Printed Copies read all *θυμοκτόνον ὄφιν*, but the Manuscript *θυμοτόκον*: Which I follow.

may

may be Turn'd away from us: Whence having been *Stedfast* in the *Faith*, we may Keep the Commandments of the Lord, and grow up in *Him* into a perfect Man, to the Measure of our *Stature*; that so we may no longer be *Lorded over* by the *Deceitfulness* of this present *World*, but may be in the *Full Assurance* of the *Spirit*; and not be in *Distrust*, because the *Grace* of God vouchsafes a Kind *Reception* of *Sinners that Repent*. For that which is Given in the way of *Grace*, is no longer Measur'd by any Resemblance of its antecedent *Weakness*. For then *Grace* wou'd be no longer *Grace*. But having *Believ'd in God*, who is All Powerful, let us *Come* with an *Heart* that is *Simple* and *Disintangled* from *Works*, to *Him*, who through *Faith* vouchsafes the *Communion* of the *Spirit*, and not by any *Affimilation* of the *Works* of *Nature*. For it is said, *Ye receiv'd the Spirit, not by the Works of the Law, but by the Hearing of Faith*. Ephes. iv. 13. Gal. iii. 2.

Quest. (* You said that all Things are Spiritually Hid in the Soul) what then is the Meaning of that Passage, I had rather speak Five Words in the Church with my Understanding?

Ans^w. The Church is Taken in a double Personality, viz. for the Collection of the Faithful; Or as complicated with the Soul. When therefore it is Spiritually taken, as in the single Person of a Man, by the Church then is meant his whole Frame. But the Five Words are the Vertues that Comprize and ^m Build up the whole Man, however variously Divided. For as he that speaketh in the Lord, in Five ⁿ Words hath Com- ^m Compare Eccles. xii. 13. with 1 Cor. iii. 9.

* These Words are entirely wanting both in the Manuscript, and in the Greek Text of the first Paris Edition by Morelius. ⁿ 1 Cor. iv. 19.

priz'd *All * Wisdom*: So he that followeth after the Lord by the means of the *Five Vertues*, † mightily Advances Godliness. For being *Five*, they Comprehend ** All. The first is *Prayer*; After that *Continnence, Almsgiving, Poverty, Long-Suffering*. These Perform'd out of Desire and Choice, are the *Words spoken by the Lord, and Heard* by the Heart. For the Lord worketh them. And then the Spirit speaketh Intellectually, and as much as the Heart desireth, so much also doth it Openly Perform. And these *Vertues* in proportion as they Contain All, so are they Productive of each other. For when the *First* is wanting, there is an *End* of *All*. In like manner thro' the Absence of the *Second*, All the Following. And so On. For how shall any Man *Pray* without the *Influence* of the Spirit? And the ° *Scripture* witnesseth to me, when it says, *No Man can say that Jesus is the Lord, but by the Holy Ghost*. But how shall a Man *Persevere* in *Continnence* without *Prayer*, without *Assistance*? And he that is not *Continent* in every thing, how shall he *have Mercy* upon him that is *Hungry*, or *Injur'd*? But he that *sheweth no Mercy*, neither does he willingly take up with *Poverty*. But *Anger* is the *Foster Sister* of *Covetousness*, whether it has *Money*, or hath it not. But the *Vertuous* Soul is thus Built up adjoining to the Church: not because it hath Done any thing, but hath had a Desire for it. For it is not a Man's *own Work* that *saves* him: But *He* that *granted* him the *Ability*. Where-

* The Manuscript and Paris Edition by Morelius omit σοφίαν.

† The Manuscript for πολλῶν reads πολὺ in the Margin.

** The Printed Copies before πάσας read λοιπας, which clogs the Sense: But the Manuscript omits it.

fore if a Man beareth the *P* Marks of the Lord, ^{P Gal. vi. 17.} let him not entertain any opinion of it, tho' he hath even *Acted* thereupon, but only that he hath *Low'd*, and done his *Endeavour* to *Exert* himself. Do not therefore at any time imagine that you have by your *Vertue* *Prevented* the Lord, For according to the *Apstle*, *It is* ^{Phil.ii.13.} *that worketh in you both to Will and to Do of his Good Pleasure.*

Quest. *What is it then that the Spirit prescribes to a Man to Do ?*

Ans. We said Before, that Man has a *readiness* by *Nature*, and *This* it is which *it* Requires. It Prescribes therefore first that you shou'd understand, and having understood, that you shou'd *Love*, and *Employ* your *Will*. But that the *Mind* shou'd be *Exercis'd*, or *Undergo Labour*, or *Bring* any *Work* to *Perfection*; This the *Grace* of *God* affords to him that hath been *willing* for it, and withal had *Faith*. The *Will* of *Man* therefore is as an innate *Auxiliary*. But when the *Will* is not ^{9 Rom.vii. 18.} *Present*, neither doth *God* himself *Do* any thing, tho' never so *Able*; by reason of its own proper *Power*. The *Completion* therefore of the *Work* of the *Spirit*, plainly lies upon the *Will* of *Man*. Again, if we *give* Him our whole *Will*, He *Ascribes* the whole *Work* to us, who is a *God* wonderful in all things, and entirely above all *Comprehension*.

But we Men endeavour to *Proclaim* some part of his *Works*, *supported* by *Scripture*; but rather *Instructed* by it. For *who*, faith that, *hath* ^{Rom. xi. 34.} *Known* the *Mind* of the *Lord*? But He himself ^{I Cor. ii. 16.} faith, *How often wou'd I have Gather'd thy Chil-* ^{Ifai. xl. 13. Wisd. ix. 13, 17. Mat. xxiii. 2}

* All the Printed Copies read here *ο* *θεος*, but the Manuscript and the *Paris* Edit. by *Morel*. omit it

dren together, and ye wou'd not? So that from hence do we believe, that He it is that *Gathers us together*, and *Requires* nothing of us, but *our Will*. But now what *Manifestation* of that *Will* can there be, but *Voluntary Labour*?

For as the *Iron*, when it *Saws*, *Cleaves*, *Ploughs*, or *Plants*, it self *Imparts* something by being *Worn*; but yet it is *another*, that *Moves*, and *Draws* it, and when it is worn, *puts it* into the *Fire* and *Renews* it again: So even *Man*, tho' he be *Hard put* to it, and *take great Pains*, when *working* that which is *Good*: yet it is the *Lord* that after an hidden manner *worketh in him*, and in the midst of all his *Labour* and *Distress*, *Com-*

^r Ifai. xl. *forts* and ^r *Renews* his *Heart*; As also saith the ^{29—31.} *Prophet*, *Shall the* ^{f—x. 15.} *Axe Boast it self against him that Heweth therewith? Or shall the Saw Magnifie it self, without Him that shaketh it?* After the same manner is it in that which is *Evil*.

When a *Man* is *Obsequious* and *Prepar'd*; then does *Satan stir him up* and *Whet him*, as a *Robber* does his *Sword*. But when we *Compar'd* the *Heart* to *Iron*; it was for its *Want* of a *due Sense* of things, and its great *Hardness*. But it no way *Became* us to be *Ignorant* of *Him* that has *Hold of us*, as if we were *Iron* indeed, *Void of Sense*: (for neither did we fall off very soon from the mention of the *Husbandman* to the *Thoughts* of * *War*;) But rather like the *Oxe* and the *Afs* we ought to *Know* him that *Drives* and † *Directs* us in the way, by his *Im-*
 Ifaiah i. 3. *pression* upon the *Mind*. For saith he, *the Oxe*

* The Printed Copies read here *πονηρῶ*, but the Manuscript *πολέμω*.

† *Paltbenius*, and after *Dr. Pritius*, reads *ἠδηγῶντα*, and even the *Folio*: But the Manuscript and the first *Paris* Edition *ὀδηγῶντα*.

knoweth his Owner, and the Ass his Master's Crib :
But Israel hath not known me.

Let us therefore Pray that we may Receive the
Knowledge of God, and be Instructed in the Spiritu-
al Law, to the Observance of his Holy Com-
mandments : Giving Glory to the Father, and to
the Son, and to the Holy Spirit for ever. Amen.



HOMILY XXXVIII.

*There is need of great Exactness and Un-
derstanding in Discerning True Christians,
and who they are.*



ANY that are Righteous in Appearance
are thought to be Christians. But it be-
longs to Men of Art and Experience
to Try whether such as these have in
Reality the ^a Sign and Image of the King ; Or ^a Compare
whether the Works of some Artificers may not John xiii.
have a False Stamp, and the Artificers Admire, 35.
and * Cry it up. But if there be No Men of Art, James ii.
then is there No Proof to be made of them that 8.
make Counterfeits ; for as much as they also Bear Judg. viii.
the Habit of Recluses, or † Christians. For even 18.
the False Apostles ^b Suffer'd for Christ, and them- ^b 1 Cor. xiii.
selves ^c Preach'd the Kingdom of Heaven. For 3.
^c Phil. i.

* The Printed Copies read ψέγσιν ; But the Manuscript λέγσιν.

† A Recluse and a Christian might be Reciprocal Terms in a
Time of Persecution ; which was the first Occasion of these
Retirements ; But now the Case is Alter'd,

this

this reason doth the Apostle say, *In Dangers more*
^d 2 Cor. xi. *Abundantly, in Afflictions above Measure, in Pri-*
^{23.} *sons more Frequent:* Willing to shew that he had
 Act. ix. 16. Suffer'd beyond them.

Gold is easy to be Found: But Pearls and Pre-
 cious Stones, that go to the Making up of the
 Royal Diadem, are Rarely found: for very often
 among them several are found that will *not do*.
 So also even *Christians* are * Built up into the
^e Compare ^e *Crown of Christ*, that those Souls may be in Com-
 Isai. lxii. 3. *munion* with the Saints. Glory be to Him who
 Zech. ix. hath Lov'd this Soul of ours, and hath Suffer'd
 16. for her sake, and Rais'd her from the Dead! But
^f Exodus as the ^f *Veil* was put over *Moses* his Face, that the
 xxxiv. 33. *People might not Behold his Countenance:* So at
 35. this present time does there lie a *Veil* upon thy
² Cor. iii. *Heart*, that you cannot Behold the *Glory of God*.
 16, 18. But when This shall be Taken away, then doth
 He Appear, and shew Himself to *Christians*, and
 to them that Love Him, and that Seek † Him in
 John xiv. truth, as he saith, *I will manifest my self unto*
 21, 23. *Him, and make my Abode with Him.*

Let us therefore do what we can to Come to
 Christ who cannot Lie, that we may Obtain the
^g Heb. viii. *Promise*, and the ^g *New Covenant* which the Lord
 10. hath Renew'd by his *Cross* and *Death*, having
 Broken thro' the Gates of Hell and Sin, and
 Brought out the Faithful Souls, and Given them
 the Comforter within, and Brought them back
 into his own Kingdom.

Therefore let us also Reign together with Him
 in Jerusalem, his own City, in the Church in
 Heaven, in the Quire of the Holy Angels. But

* The Manuscript instead of ἐπιποδοκμήντες, as it is in the
 Printed Copies, reads ἐπιποδοκμήνθη.

† The Manuscript here adds αὐτὸν, which is wanting in
 all the Printed Copies.

the Brethren that have a long time been *Exercis'd* and *Tried*, these may *Succour* and *Sympathize* with the *Unexperient'd*. For some having *Secur'd* themselves, and been greatly *Influenc'd* by *Grace*, have found their Members so *Sanctified*, that they have reckon'd *Concupiscence* cou'd never light where *Christianity* was, but have *Possess'd* a *Sober* and a *Chaste* Mind. And the *Inward* Man is in other respects *Taken up* with *Divine* and *Heavenly* things, so as to *think* absolutely such a one hath already *Reach'd* the *Heights* of *Perfection*. And as he was reckoning *Himself* to have *Arriv'd* at the *Calm Haven*, the *Tempestuous* Waves have *Risen upon* Him, that Now again He is in the *midst* of the *Deep*, and is *Carried out* where the *Sea*, and *Heaven*, and *Death* are *Ready* for him. Thus hath *Sin*, having gain'd *Admission*, ^h *Wrought all manner of Evil Concupiscence*. But such Persons as these again who have been *Favour'd* with some degree of *Grace*, and, as I may so say, have *Receiv'd* some small *Sprinkling* from the *Full Depth* of the *Sea*, find this very thing, every *Hour*, and every *Day* so wonderful a *Working*, that he that is under the *Influence* of it, is by reason of the *Unexpected*, *Strange*, and *Divine* Operation *Astonish'd* and *struck* with *Amazement* to think how he was *Impos'd upon*. For the future *Grace* *Enlightens* him, *Conducts*, and *Calms* him, and makes him *Good*, being in all respects *Divine* and *Heavenly*. So that in comparison of him, *Kings* and *Potentates*, *Men of Wisdom* and *Dignity* are *Esteem'd* as most *Inconsiderable* and *Despicable*. But after a little *Space* and *Hour* things are *Chang'd*; so that of a truth such an one thinks himself more a *Sinner* than *All Mankind* besides. And again, another *Hour* shall he *Behold* himself as a *King* of the *First* Magnitude, above the *Common Rank*, or else a *Powerful* Friend of the *King's*.

Again

^h Rom. vii.
8.

Again another Hour shall he look upon himself as *Weak* and *Poor*.

Afterwards the Mind falls into a Distress of Thought, *Why it should be one while Thus, and another while Otherwise?* Why, even because *Satan*, the Sworn foe to Good, Suggests wicked things to them that follow after Vertue, and Struggles all he can to Overcome them. For this is his Employment.

But don't you ever be Subject to him, but Work the Righteousness which is Accomplish'd in the Inner Man, wherein is Plac'd the *Throne* of Christ together with his Unpolluted *Sanctuary*, that the Testimony of thy Conscience may ¹ *Glory in the Cross of Christ*, who hath *Purg'd thy Conscience from Dead Works*, that thou may'st *Worship God in Spirit*, that thou *Know what thou Worshippest*, according to him that said, *We ^k Know what we Worship*. Be Rul'd by God who Conducts thee.

¹ John i. 3. Let thy Soul *have ¹ Fellowship with * Christ*, as the *Bride* hath with the *Bridegroom*. For *This is a Great Mystery*, saith the Apostle, *But I speak concerning Christ and the Immaculate Soul*. To whom be *Glory for ever! Amen*.


Gal. vi. 14.
John iv. 22.
Ephes. v. 32.

* The Manuscript for θεῶν, as it is in all the Printed Copies, reads χριστῶν.



HOMILY XXXIX.

*Upon what account the Scriptures were Given
us by God.*

 S a King that has written *Letters* to them, upon whom he has a Mind to Bestow *Codicils* and special *Gifts*, signifies to them All, *Ye must make haste to Come to Me, that ye may Receive from Me Royal Gifts*; And if they will not Go, and Receive them, they shall be Nothing the Better for having Read the *Letters*; But rather are worthy of *Death* for not having the Will to Go, and Accept of the Honour from the King's own Hand: In like manner also has God the ^a King sent his *Divine* Writing, as his ^b *Letters*, signifying by them, that with Calling upon God, and Believing in Him, they shou'd Ask and Receive the Heavenly Gift from the Substance of his Godhead. For it is written, ^c *That we may be Partakers of the Divine Nature*. But if Man will not Come to Him, and Ask, and Receive: He will be ^d Nothing the Better for having Read the *Scriptures*; But rather will be in ^e Danger of *Death*, because he wou'd not Receive the *Gift* of Life from the *Heavenly King*, without which it is Impossible to Obtain the *Life immortal*, which is ^f CHRIST himself. To whom be Glory for ever! *Amen*.

^a Pf. xciii.

^b 1.—xlvi. 1,

^c 6, 10.

^d Rev. i. 4.

^e 2 Pet. i. 4.

^f John v.

40.

^g John xii.

48.

^h John xi.

25.

HOMILY XL.

That All the Vertues, and All the Vices are fast Bound to each other, and even as a Chain, whereof one Link hangs upon another.



Concerning Outward Exercise, and what Sort of Undertaking is Greater and before other, Know ye this, Beloved, that All the Vertues are Link'd together. For, as it were a Spiritual Chain, one Link is Hung upon another: Prayer upon Charity; Charity upon Joy; Joy upon Meekness; Meekness upon Humility; Humility upon Ministration; Ministration upon Hope; Hope upon Faith; Faith upon Hearing; Hearing upon Simplicity. Just as even on the contrary Side the Vices are Fastned with Links one upon another: Hatred upon Anger; Anger upon Pride; Pride upon Vain-Glory; Vain-Glory upon Infidelity; Infidelity upon Hardness of Heart; Hardness of Heart upon Negligence; Negligence upon Sloth; Sloth upon Listlessness; Listlessness upon Impatience; Impatience upon Love of Pleasure; And all the other Members of Sin are Hung upon each other. Thus also exactly on the Good Side are the Vertues mutually Hung upon and Fastned to each other.

But the Head of every Good Purpose, and the very Crown of all Good Regulations, is to Persevere in Prayer, by Means of which we may also daily Obtain the other Vertues, if Asking them of God. For hence does there Commence in them that are thought worthy,
the

the *Communion* of the *Holiness* of God and of his *Spiritual Energy*, and a *Contact* of the *Disposition* of the *Mind* * towards the *Lord*, in *Love* surpassing utterance. For he that daily *Forces* himself to *Persevere* in *Prayer*, to *Divine Love*, and a *Burning Desire*: He is *Inflam'd* with a *Spiritual Love* for *God*, and he *Receives* the *Grace* of the *Sanctifying* Perfection of the *Spirit*.

Quest. *Since some Sell indeed their Goods, and set their Servants Free, and Observe the Commandments; but seek not to Receive the Spirit in this World: Do not they that Live thus, Go into the Kingdom of Heaven?*

Ans. This Matter is Nice. For some Affirm that there is but *One Kingdom*, and but *One Hell*. But we Aver a *Plurality* of *Degrees*, and of *Differences* and *Measures*, both in the *same Kingdom*, and in the *same Hell*. But as there is but *One Soul* in all the *Members*; and that *Exerts* itself in the *Brain* Above, and *Beneath* moves the *Feet* herself: So does even the *Godhead* Contain all *Creatures*, both the *Heavenly*, and those *under the Abyss*, and is *every where* Taken up with the *Creatures*; though at the same time it is *Exterior* to them All, by reason of its *Exceeding* All *Measure* and *Comprehension*. This *Godhead* therefore has a particular *Regard* to *Mankind*, and *Dispenses* all *Things* in *due Proportion*. And because some indeed *Pray*, without *Knowing* what they wou'd have, but some again *Fast*, and others *continue* in their *Ministration*: God being the *Righteous Judge*, giveth a *Reward* to every one according to his *proportion* of *Faith*. For what they do, they do *in the Fear* of *God*. But these are *not All*

* The Manuscript omits *is*, which is in all the Printed Copies.

Sons, nor Kings, nor Heirs. But in the World here some are guilty of *Murder*; others are *Whoremongers*; And others take to *Rapine*. On the other hand again some *Distribute* their *Goods among the Poor*. The *Lord* has an *Eye* both upon the *one*, and upon the *other*; And to them *that do Good*, does he Bestow *Rest* and a *Reward*. For there are *Extraordinary* ^a *Measures*, and there are the *Less*. Both in the *Light* and *Glory* there is a *Difference*. Nay, and in *Hell* it self, and in *Punishment* do there appear to be *Wizzards* and *Robbers*, and others who have *Fill'd up the Measure of their Iniquities*, though in *Matters* comparatively *Small* and *Trivial*.

^aMat.vii.2.

But they that *Affirm* * *that* there is but *One Kingdom*, and *One Hell*; and that there are *No Degrees* in either, say very *Ill*. For how many of this *World* are there at present standing at the *Publick Shews*, and other *disorderly Doings*? And how many are there at this time *Praying* and *Fearing God*? God therefore has a *special Regard* both to *These*, and to *Them*. And as one that *Judges Right*, does He Prepare ^b *Rest* for the *one*, and ^c *Punishment* for the *other*.

^b Mat.xxv.

34.

^c V. 41.

* But as Men that *Harness Horses*, and *Guide* their *Chariots*, and *Drive* against each other (for every one does his *Utmost* how to *Throw* and *Overcome* his *Adversary* :) So is there in the *Heart* of them that *Strive* in good *Earnest*, a perfect *Theatre* of *wicked Spirits Wrestling* with the *Soul*, both *God* and his *Angels* *Beholding* the *Struggle*. What follows? But that every *Hour* there are variety of *Fresh Thoughts* struck out by the *Soul*, by *Sin* also in like manner within. For the *Soul* hath many *hidden Thoughts* which at that time She produces and

* The Manuscript here inserts *ſt.*

Begets. Even Sin it self hath variety of Reflections and Devices, and at a proper Season Hatches fresh Thoughts against the Soul. For the Mind is the Charioteer, which puts the Chariot of the Soul together, Holding the Reins of the Thoughts; And here doth it Run against the Chariot of Satan, where he also has Fitted his against the Soul.

Quest. *If * Prayer is Rest: How say some, we are not Able to Pray; neither do they Persevere in Prayer?*

Ans^w. This very Rest, where it Abounds, gives Bowels of Compassion, and Supplies other good Offices, such as to Visit the Brethren, and to Attend the Word. And this very Nature is willing to Depart, and to See the Brethren, and to Speak the Word. For nothing that is Thrown into the Fire, can Abide in its own Nature: But there is a Necessity, that it self shou'd become Fire. Just as if you throw small Stones into the Fire, the * Stone becomes Chalk. And if any one has a † Mind to Go into the Sea, for the most part he Sinks, and goes into the middle of the Sea, is Drown'd, and Disappears. But he that goes in Step by Step, is desirous to come up again, and to Swim on, and to get out into the Haven, and to Visit Mankind that are upon dry Land. So also in the Business of the Spirit, a Man enters into the very Depth of Grace, and again he calls to

* *Paltherius*, and *Picus* both in the *Oξζαρο* and *Folio* Edit. read ψυχή And so does Dr. *Pritius*, but with this Advice in the Margin, viz. *coram legi debet*. His Author for this Emendation is † *Cottelerius*. But mine is the *Baroccian* Manuscript. † *Vide Cottelerii Monumentum. Eccl. Gra. T. 2. p. 560. c.*

** All the Printed Copies read *ἐλπίς*, but the Manuscript *ἐλπίς*.

† The Manuscript here inserts *ὁ θείων*.

Mind that there are † others besides himself. And *Nature* it self is *willing* to Go to one's Bre-

Luke xvi. *thren*, to Fulfil the Law of *Charity*, and to
27. 28. *Confirm* the Word.

Quest. *How can Two Persons be in the Heart at once, both Grace and Sin?*

Ans. As when Fire is Applied to the Outside of a brazen Vessel, if after that you put Wood under, Behold it is on Fire; And the Inside of the Vessel Boils, and is Hot, Fire Burning underneath on the Outside. But if any one will be Negligent, and not put Sticks under, the Fire begins to Abate, and in a manner to go out: So also is Grace, the Heavenly Fire, even without thee. If hereafter you shall Pray, and give up your Thoughts to the Love of Christ, See how you have put the Sticks under, and your Thoughts are become Fire, and Ting'd with the Desire of God. But though the Spirit withdraws, as being without thee, nevertheless it is both within thee, and Manifested without thee too. But if any one will be Careless, having Applied himself, though but little, either to Worldly Matters, or to Resercises, Sin Returns again, and Puts that Soul on as a Garment, and begins to Afflict the whole Man. The Soul therefore Remembers her former Rest, and begins to be Afflicted, and to be Miserable for a longer Continuance.

Again has the Mind Attended to God; its former Rest hath Begun to Approach it, and it Begins to Seek after God with greater Earnest-

† All the *Printed* Copies here read *επιζητω*, but the Manuscript which I follow reads *επιζητω*. The Sense is much the same. But there is an Advantage in the Manuscript, as giving a more Open and Enlarg'd View of the Author's *Unbounded* Charity.

ness, saying, *Lord, I Beseech Thee.* By Little and * Little is Fire added to it, Enkindling and Refreshing the Soul: As an Hook bringeth up a Fish from the Bottom of the Sea by little and little. For unless This were Done, and Man were made to Taste of Bitterness and Death: How cou'd he be Able to discern Bitter from Sweet, and Death from Life, and to Give Thanks to the Life-giving Father, and to the Son, and to the Holy Spirit for ever! *Amen.*



HOMILY XLI.

The inward Apartments of the Soul are very Deep, She by little Increasing together with Grace or Sin.



HE Precious Vessel of the Soul is of a great Depth: As the Wise Man says, *He Seeketh out the Deep, and the Heart.* Eccclus. xlii. 18.

For when Man was turn'd off from the Commandment, and had Fall'n under the Sentence of Wrath, Sin took him into her Hands, and She as a Great Deep of Bitterness, Subtil and Profound in its Penetration, having once Entred in, Seiz'd the Pastures of the Soul, even to the Deepest of her Receptacles.

* The Manuscript both here and Below repeats *μικρόν*, whereas in the Printed Copies it is but once.

Let † us Resemble the Soul, and Sin that was mix'd with it after some such manner as this, *viz.* As if we shou'd suppose a Tree of the largest Size, that has many Branches, and has its Roots in the deepest Parts of the Earth: Thus Sin having made its Approaches, and Seiz'd the Pastures of the Deepest Receptacles of the Soul, hath grown into Familiarity and Prepossession, Growing up with every one from his Infancy, and *Conversing together, and Teaching him All that is Bad.

Luk. i. 35. When therefore the Energy of Divine Grace shall Overshadow the Soul in proportion to every Man's Faith, and he Receive Succours from Above: Verily that Overshadowing is but in Part. Don't you therefore think a Man is Enlightned in his whole Soul. There is still a very Large Pasture of Wickedness within; And a Man has need of much Labour and Pains to Act in concert with the Grace Bestow'd upon him. For for this very reason hath the Divine Grace Begun but in Part to Come into the Soul, when yet it is Able in a Minute of an Hour to Cleanse and Perfect him. But it is Done with this view, that she may put Man's Intention to the Trial, whether he Preserves an entire Love for God: Not Associating with the wicked one, in any one Instance, but Devoting himself entirely to Grace. And thus the Soul being Approv'd after Repeated Times and Seasons of Trial, and neither Grieving nor Injuring Grace in any one particular, is soon Succour'd. And Grace it self finds Pasture in the Soul, and takes Root,

† The Manuscript reads *παρακάτω μν.*

* The Printed Copies read *συναφροσύνη*, all but the Paris of the First Edition; But that and the Manuscript read *συναφροσύνη*.

as Low as her greatest Depths and Reasonings: She being found after many Trials to be Accepted, and to Harmonize with Grace; till such time as the whole entire Soul shall be Swallow'd up of the Heavenly Grace, which for the future Reigns in the Vessel it self.

But if any one is not *greatly Humble*, this Person is Deliver'd up to *Satan*, and Stript of that Divine Grace which was come to him, and is Tempted with variety of Afflictions. And then is his own Opinion made Manifest, that he is Naked and Wretched. He therefore that is Rich in the Grace of God, ought to Keep in much Lowliness of Mind, and Contrition of Heart, and to Esteem himself as Poor, and having Nothing. What he has, is not his own; It was both Another that ^a Gave it him, and ^a Job i. 21. when he will, He taketh it again.

He that thus Humbleth himself before God, and Men, is Able to Preserve the Grace Committed to him, as *the * Lord* saith, *He that humbleth himself, shall be Exalted*. Though he be even the Elect of God, yet in himself let him be as one Reprobated; And though Faithful, think himself as Unworthy. For such Souls as these are well-pleasing to God, and Quickned in Christ. To whom be Glory and Dominion for ever! *Amen*.

* The Manuscript here inserts δ $\frac{1}{\kappa\epsilon}$.



HOMILY XLII.

They are not the things External, but Internal, which Advance, or Prejudice the Man, as the Spirit of Grace for Instance, or the Spirit of Wickedness.



AS a Great City, which we may suppose to be Forfaken, its Walls being Tumbled down, and to be Taken by the Enemy, its Magnitude is of no Service to it. Care must be taken

therefore that in * proportion to its Bigness, it have Walls that are Firm, that the Enemy may find no Entrance. So verily even Souls that are Adorn'd with Knowledge and Understanding, and most Acute Apprehension, are as Great Cities. But Enquiry shou'd be made whether they are † Zech. ii. are † Fenc'd with the Power of the Spirit, lest the Enemy shou'd at any time get in, and lay them Waste. For the wise Men of the World, *Aristotle, Plato, † Isocrates*, being Great Proficients in Knowledge, were as the Great Cities: But yet they were made Desolate by their Enemies, because the Spirit of God was not in them.

But as many of the Unlearned as are Partakers of Grace, are as little Cities that are Skreen'd by the Power of the Cross. But they Fall from

* *Paltonius* and *Picus* in Both Editions read *καὶ τὸ μέγεθος*.

† *Monum.* But Dr. *Pritius* in the Margin adds *alii κατα* The Emendation he had from † *Cottelerius*; *Cottelerius* made it from the Eccl. Græ. French King's Manuscript; And to this agrees the *Bodleian* T. 2. p. Manuscript, which I follow.

589. B. † The Manuscript reads *Ἰσοκράτης*.

Grace upon two accounts, and are Undone: Either they do not bear the Afflictions brought upon them; Or because they have Continued their † Relish for the Pleasures of Sin. For Passengers can never Go thro' without Temptations.

But as in Childbearing a Beggar and a Queen Endure the same Pangs; In like manner also the Ground of the Rich and the Poor, unless they have been * Wink'd, as they ought to be, can never Produce Fruits of any Value: So in the Culture of the Soul, neither does the Wise, nor the Rich Reign^b in Grace, unless thro' Pain, and Afflictions, and frequent Labours. For the Life of Christians ought to be of this kind.

For as Honey being Sweet, admits of Nothing that is Bitter or Poisonous to mix with it: So are They Kind to All that come to them, whether Good or Bad, as the Lord saith, ^c *Be ye Kind, as your Father, which is in Heaven.* For ^c *that which Hurteth and Defileth the Man is from within. For out of the Heart proceed Evil Thoughts,* as the Lord saith, ^d *That the things that Pollute the Man, are within him.*

There is therefore *within* in the Soul, Creeping and Marching about, a Spirit of Wickedness, Rational, and Impulsive, which is the Veil of Darkness, the Old Man, which it Behoves them

† *Palthenius*, and both the Editions of *Picus*, read *ἐνδον-θῆσσι παρέμειναν*. But Dr. *Pritius* advises, that others read *ἐνδονθῆσσι παρέμειναν*: Meaning by others, *Cottelerius* from the French King's Manuscripts (See *Moriam. Ecclesia Græc.* T. 2. p. 605.) The *Baroccian* Manuscript reads *ἐπιπέμειναν*; and so does Dr. *Pritius* in his Text contrary to all the Printed Copies I have seen.

* The Manuscript inserts here *ἐργασίαν*, which was wanting in the Printed Copies.

that

that Fly to God to Put off, and to Put on, in the room of that, the *Heavenly* and the *New Man*, which is *Christ*. Not one of the things therefore that are *without* can Hurt a Man, unless it be that *Living, Active Spirit of Darkness* that dwelleth in the Heart. So that Every one ought to Experience this *Struggle in his Thoughts*, that *Christ* may Shine out in his Heart. To whom be Glory for Ever! Amen.



H O M I L Y XLIII.

Concerning the Progress of a Christian Man, the Full Power of which depends upon the Heart, as it is here Describ'd with no small Variety.



Many Lights and Burning Lamps are Kindled by the Fire, but all the Lamps and Lights are Lighted up from one Nature, and Shine: Thus Christians also are Lighted up from One Nature, and Shine, from the *Divine Fire* the *Son of God*; and have these Lamps Flaming in their Hearts and Shine before Him while on Earth, even as He himself. For, saith He, ^a *Therefore hath God, even thy God, Anointed thee with the Oil of Gladness.* For this reason was He call'd *CHRIST*, that we being our selves Anointed with the same Oil which himself was Anointed with, might become *Christ's*

^a Pf. xiv. 7.

also: Of * *One Substance*, as I may so say, and of *One Body*. Again he says, ^b *Both he that* ^b Heb. ii. *Sanctifieth, and they that are Sanctified are All* ^{11.} *of One*.

Christians therefore bear in some measure a *Resemblance* to these *Lights* that have the *Oil* in themselves, that is, *the Fruits of Righteousness*. But if They † are not * *Lighted up* from the *Light* ^c of the *Godhead* in themselves, they are ^c Rev. iv. *Nothing*. The *Lord* was a *Burning Light* thro' ^{5.} the *Spirit of the Godhead* Abiding *Substantially* in Him, and *Inflaming his Heart* according to his *Humane part*.

For as a *Rotten Bag* that is *Fill'd with Pearls*: So are *Christians* also, who *Outwardly* ought to be *Lowly* and *Despicable* in *Circumstances*, have in the *inward man* within ^d the *Pearl of great* ^d Mat. xiii. *Price*. But others are like to ^e *Whited Sepulchres*, ^{46.} *without indeed they are Painted, and Beautiful:* ^e —xxiii. *But within are they Full of Dead Mens Bones,* ^{27.} and much *Ill Savour*, and *Unclean Spirits*. They are *Dead before God*, and *Cloath'd with all manner of Shame*, and *Filth*, and the *Darkness of the Enemy*.

The *Apostle* saith, that the *Child*, so long as he is *Little*, is under the ^f *Tutelage and Government* ^f Gal. iv. i. of *wicked Spirits*, which *Spirits* are by no means ^{2. com-} willing that the *Child* shou'd grow; lest when ^{par'd with} it becomes a *perfect man*, it begin to *Enquire* ^{Ro. i. 24.} into the *Affairs of his Family*, and *Affert his*

* The Printed Copies read $\omega\tau\eta\varsigma$: but the Manuscript $\mu\iota\alpha$.

† *Palthenius*, Dr. *Pritius*, and the Folio read here $\lambda\acute{\upsilon}\chi\upsilon\sigma$, as well as the Manuscript. But the Octavo Edition of *Picus* leaves it out.

* All the Printed Copies read $\acute{\alpha}\phi\epsilon\theta\eta$, but the Manuscript $\acute{\alpha}\phi\epsilon\theta\eta$.

own Authority. The *Christian* ought at all times to be mindful of God. For it is written,
^s Deut. vi. 8 *Thou shalt Love the Lord thy God with all thy*
^{5.} *Heart*; that he may *Love the Lord*, not only
^{37.} *when he goes into his Oratory*, but even when
^h Deut. vi. *Walking*, and *in Company*, and when ^h *Eating* he
^{7.} may *Retain the Memory of God*, and the *Love*
of Him, and even a *Natural * Affection* for Him.
^{Matth.} vi. *For, saith he, where your Mind is, there also is*
^{21.} *your Treasure*. For to what thing soever the
Heart of any one is Link'd Fast, and his *Desire*
draws him to it, That is his God. If the *Heart*
at all times Desireth God, He is the *Lord of the*
Heart. But ** *if any one that has Renounc'd All*,
and is Stript of his Possessions, is *Destitute* even
of a City, and gives in to *Fasting*; If this Per-
son is Wedded to himself, or to *Worldly things*,
or to his House, or the † *Love of his Parents*:
wheresoever his Heart is Chain'd, and his *Mind*
is Captivated by it; That is his God. And he is
found to have come out of the World indeed thro'
the Broad Gate, but *thro' a Wicket to have Gone*
in again, and *Plung'd into it*.

As the Sticks which are *Thrown into the Fire*
cannot withstand the Force of the Fire, but im-
mediately are Burnt: Thus also the *Devils*, when
willing to War upon the Man whom God has
thought Worthy of the Spirit, are * *Burnt and*
Consum'd by the Divine Power of the Fire, pro-

* The Word *σοφνη* properly signifies that Generosity of
Affection, which a Parent has for his Child. And how it is
Applied here to God and Christ, may soon appear by con-
sidering well that Assertion of Christ, Matth. xii. 50.

** The Printed Copies read here *ὁ δὲ λατρεύσας ἑαυτὸν*. But the
Manuscript *εἰ δὲ* —————

† Gr. *φίλτρον*.

* Compare this with p. 375. Hom. xxx. Note *.

vided only that the Man at all times Cleave fast unto the Lord, and place his Confidence and Hope upon Him. And tho' the Devils are Strong as the Strong Mountains, they are Burnt by Prayer, as Wax ^k by Fire. But in the mean time Great is the Struggle and Fight that lies upon the Soul against them. There are the ^l Rivers of Dragons, and the Mouths ^m of Lions. The Fire Burneth in the Soul.

As a Man that is a complete Worker of Mischiefs, Inebriated with the Spirit of Error, whether it be Murder or Adultery he is given to, He is Insatiable after Mischiefs: Thus also Christians that have been Baptiz'd into the Holy Spirit, have not the least Experience of what is Evil. But they that have Grace, and have yet a Mixture of Sin, These are under ⁿ Fears, and Travel thro' ^o Frightful * Places.

For as Merchants, tho' they have found a Wind for their Turn, and a Smooth Sea, but are not yet come into Haven, are Ever in Fear, lest on a Sudden there shou'd a contrary Wind be Rais'd, the Sea grow Tempestuous, and the Vessel be in Danger: Thus also Christians, tho' they have in themselves the Favourable Wind of the Spirit Blowing; yet are they in a Concern, lest at any time the Wind of the Adverse Power shou'd Rise upon them, and Stir up a Disorder and a Tempest in their Souls.

There is need therefore of Great Industry, that we may come to the Haven of Rest, to the Perfect World, to Eternal Life and Pleasure, to the City of the Saints, to the Heavenly Jerusalem, to the Church of the First-Born. But unless a Man get beyond those Degrees, he is under a great

* The Manuscript reads φοβεράν τόπον.

deal of Fear, left, in the midst of all, the Evil Power shou'd work some kind of Fall.

But as a *Woman* that has Conceived, carries her Babe within in the Dark, as I may so say, and in a Covert Place. But if it happens after that the Child shall come out at the proper time; It sees a new Creation, which before it never saw, of Heaven and Earth, and the Sun. And immediately the Friends and the Relations Receive it with a chearful Countenance into their Arms. But if it happens, thro' any Disorder, that the Child is Torn within, there is then a Necessity, that the Men of Art appointed for this purpose shou'd use an Incision Knife. And the Consequence of that is found to be that the Child passes from Death to Death, and from Darknes to Darknes. Take it thus also in the Business of the Spirit. As many as have received the Seed of the Divine Nature, These have it after an Invisible manner, by reason of its Inmate Sin, and Hide it in Dark and * Gloomy Places. If therefore they shall Secure themselves, and † Preserve the Seed, these at the proper time are visibly ‡ Regenerated, and afterwards at the Dissolution of the Body, the Angels and all the Quires Above Receive them with chearful Countenances. But if he that hath Taken the Armour of Christ upon him in order to Fight manfully, shall be Remiss, such a one is immediately De-

* Both the *Printed* Copies, and the *Manuscript* in the running Text, read φοβερότης, but the *Margin* of the *Manuscript* ζοφερότης.

† *Palthenius*, Dr *Pritius*, and the *Folio* read here τυθήσωσι. But the *Paris* Octavo, and the *Manuscript* τυθήσωσι,

‡ All the *Printed* Copies read ἀναγεννώσκεις, but the *Manuscript* ἀναγεννώσκει.

liver'd up to his Enemies, and when his Body comes to be Dissolv'd, he pass'es from the Dark-ness that at present surrounds him into another more Troublesome sort of Darkne's, and into Destruction.

But as a *Garden* suppose that is set with Fruit Trees, and other Sweet-smelling Plants, and shou'd ** All be well laid out and Contriv'd with Beauty, and shou'd have withal a little Wall for an Hedge, to Keep it; But if it shou'd so fall out that there shou'd a Rapid River Run thro' it, tho' it be but a little Water that washes the Wall in its Passage, it * both Spoils the Foundation, Takes its own Course, and by little and †† little Dissolves the Foundation; And having once gain'd Entrance, it Breaks thro' and Roots up all that was Planted, and Disfigures the whole Design, and makes it Unfruitful. Even thus is the *Heart* of Man; It has good thoughts: But there are even Rivers of Corruption ever Ap-^a Pf. xviii. proaching to the Heart, with intent to Cast it 4. down, and to Force it to its own Side. The Consequence is, that if the Mind be but a little Given to Levity, and give † way to Unclean thoughts: Lo, the Spirits of Error have taken Pasture, and Entred in, and Overturn'd all the Beauties that were there, and * Effac'd its good thoughts, and Laid the Soul Waste.

As the *Eye* is Little beyond all the Members, and the *Pupil* of that Eye, which is Little, is

** Whether we read ὅλος with the Printed Copies, or with the Manuscript ὅλος, the Sense is the same.

* The Manuscript here inserts κ̅.

†† The Manuscript here reads μικρόν μικρόν.

† All the Printed Copies read ἕξῃ, but the Manuscript εἰξῃ.

* The Manuscript here inserts κ̅.

a Great Vessel; for it sees under one the Heaven, the Stars, the Sun, the Moon, Cities, and other Creatures: In like manner also the very things which are Seen under one, are Form'd and Imag'd in that Little Pupil of the Eye. Thus also is the Mind in the Heart, and the Heart it self a little kind of Vessel. And *There* are *Dragons*, and *There* are *Lions*, the *Poisonous Beasts*, and *All the Treasures of Wickedness*; And there ^b *Isai. xl. 4.* are *Rugged* and ^b *Cragged Ways*; *There* are *Precipices*. In like manner again *There* is *God*, *There* also are the *Angels*, *There* is the *Life* and 'the *Kingdom*, *There* is the *Light* and the *Apostles*, ^c *Luk. xix.* (*There * are c the Heavenly Cities*;) *There* are the *Treasures of Grace*; *There* are *All things*.
17.

For as a *Cloud* that is Spread over the whole ^d *Wisd.* *World*, and Man sees ^d not Man: Thus also is the *Darkness* of this present *World* lying upon all the *Creatures*, and upon all *Humane Nature* from the *Time* of the *Transgression*. Where being *Overshadow'd* with *Darkness* they are in the *Night*, and they lead their *Lives* in *Places of Horror*; And as in a certain *House* there is *Plenty of Smoak*: So is there *Sin* together with its *Filthy imaginations*, *Taking up her Residence*, and *Creeping* into the very *Thoughts of the Heart*, and an *Endless Croud of Devils*.
xvii. 21.

But as in things that fall under the *Eye*, When the *Alarm of War* is *Sounding*, they are not the *Wisemen*, that go to it, neither are the *Great ones* there; But being *Afraid of Death* they *Keep away*: Whereupon the *Raw*, the *Poor*, and the *Unlearned* are sent forth; and it

* The Manuscript inserts here, *καὶ αἱ πόλεις αἱ ἐπιβραβιαῖαι*. Which Words are wanting in the *Greek Text* of all the *Printed Copies*: tho' the Version of *Picus* evidently Supposes the Words to be in the *Greek Text*.

happens that they work a Victory over their Enemies, and Pursue them beyond their own Territories; and they Receive from the King the Rewards of their Victory, and Crowns, and they come to Promotions, and to Dignities; and those Great ones are found in the Event to be Distanc'd by these. *Thus* also is it in *the Business* of the Spirit. It is the *Illiterate* that Hearing the Word from the Beginning, with ^e Thoughts dispos'd ^e 2 Theff. ii. 10. to *Love the Truth*, who Do what that Requires, and Receive from God the Grace of his Spirit. But the *Wise*, and such as Endeavour after *Subtil* and *Refin'd* Speech, these *Fly the War*; neither do they make any Progress; and consequently are found to be *Behind them*, who have *Fought* and *Overcome*.

But as the *Winds* when Blowing Vehemently, Shake every Creature under Heaven, and make a very great Noise: So does the Power of the Enemy Beat and Drive the Thoughts about and Shakes the Depths of the Heart at pleasure, and Scatters its Thoughts in its own Service.

As there are *Publicans* that Sit in the narrow ways, and *Sieze* them that pass by, and Shake them: Thus also do the *Devils* narrowly watch, and Take hold of Souls, as they are going out of the Body; Unless they are perfectly Purified, they Suffer them not to Ascend up to the Mansions of Heaven, and to Meet their Lord, for they are Driven down by the *Devils* of the Air. But * if whilst they are yet in the Flesh, they shall with Great Labour and Struggle Obtain from the Lord the Grace which is from on High: Verily these together with them that thro' a Vertuous Conversation have Attain'd to their Rest, shall Go from hence to the Lord, as

* The printed Copies read *ei*; but the Manuscript *ei*.

^f John xii. 26. He hath Promis'd, † that, ^f *Where I am, there also shall my Servant be.* And to Endless Ages shall they Reign together with the Father, and with the Son, and with the Holy Spirit, Now and Ever even to Ages of Ages! *Amen.*



HOMILY XLIV.

What kind of Change and Renovation Christ worketh in the Christian Man, who hath Heal'd the Disorderly Affections and Diseases of the Soul.

^a Rev. iii. 21.



IE that cometh to God, and desires to be in truth the Person that ^a *Sitteth with Christ upon his Throne*, ought to Come to Him upon this very View, that he may be Chang'd, and pass off from ^{*} his former State and Conversation; and to give Proof of his being a Good and a *New Man*, that carries Nothing of the *Old Man* about him: For if any ^b *Man*, saith the Apostle, *be in Christ, he is a New Creature.* For our Lord *Jesus Christ* Came for this very reason, that He might Alter, and Change, ^c *Create afresh* this Soul that had been Perverted by Vile Affections thro' the Transgression, Tempering it with his own *Divine Spirit.* He came to Work a New Mind, and a New Soul, and New Eyes, New Ears, a New Spiritual

† The Manuscript here inserts *ὅτι.*

* The Manuscript here inserts *ὡς ἔστι.*

Tongue, and to speak all at once, to make them that Believe in Him *New Men*, or *New Bottles*, having *Anointed* them with *his own Light*, that He might *Pour* into them the *New Wine*, which is his Spirit. For the *New Wine*, saith Matth. ix. 17. he, *must be Put into New Bottles*.

For as the *Enemy*, when he had *Gotten Man* into his own *Hands*, wrought him anew for himself, having *Cloath'd* him with vile *Affections*, and *Anointed* him with the Spirit of *Sin*; He *Infus'd* into him the *Wine of All Transgression*, and * *Corrupt Doctrine*: Thus also the *Lord* having *Redeem'd* him from the *Enemy*, wrought him anew, having *Anointed* him with *his own Spirit*, and *Pour'd* the *New Wine of Life*, the *New Doctrine of the Spirit* into him. For He that *Chang'd* the *Nature of the Five Loaves* into the *Nature of a Multitude*, and to the *Nature of the Ass* void of *Reason*, *Gave a Voice*, and *Converted* the *Harlot* to *Chastity*, and *Prepar'd* the *Nature of the Burning Fire* to *Bedew* them that were in the *Furnace*; and for *Daniel's sake* *Tam'd* the *Nature of the Lions*, *Beasts* otherwise *Wild and Savage*: He can also *Transform* the *Soul* that was *Waste*, and grown *Wild* by *Sin* into his *own Goodness* and *Clemency*, and *Peace* by the *Holy and Good Spirit of Promise*. John viii. 1—

For as the *Shepherd* can *Heal a Scabbed Sheep*, and *Keep* him from the *Wolves*: After the very same manner was the *True Shepherd*, when He came, *Alone able to Heal* and to *Convert* the *Sheep* that was ^f *Loſt* and *Scabbed*, even *MAN* f Luke xv. 4. Pfal. cxix. 176. from the *Scab* and *Leprosy of Sin*. For the *Priests* and *Levites*, and the *Teachers* that were

* All the Printed Copies read *καρίας*, but the Manuscript *κακῆς*.

Before, were *never able to Heal* the Soul by
^eHeb. ix.— their *Oblations of Gifts and Sacrifices, & the
 Sprinklings of Blood*, when indeed they were *not
 Able to Heal* themselves. For even they were
^hHeb. v. 2. *Compass'd about with* ^h*Infirmity. For it is not*
ⁱ—x. 4. ⁱ*Possible*, saith he, *that the Blood of Bulls and
 of Goats shou'd take away Sin.* But the Lord
 said, when shewing the Weakness of the Physi-
^kLuke iv. cians of that time, ^k*Ye will surely say unto me this*
^{23.} *Proverb, Physician, Healthy Self.* As if He had
 said, I am not as They who are not Able to
^{John x. 11.} Heal themselves. *I am the True Physician, and
 the Good Shepherd, who lay down my Life for the
 Sheep, who can Heal every Disease, and every
 Sickness of the Soul. I am the Lamb without
 Spot that was once Offer'd, and am Able to Heal
 them that Come unto me.* For the true Healing
 of the Soul is from the Lord only. For Behold,
^{Joh. i. 29.} saith the Baptist, *the Lamb of God that taketh a-
 way the Sin of the World*, namely of the Soul
 that hath *Believ'd in Him*, and *Lov'd him with
 the whole Heart.*

The *Good Shepherd* therefore *Healeth* the
Scabbed Sheep. But the *Sheep* it self can never
 Heal the *Sheep.* And unless the *Rational Sheep*,
 MAN, be *Heal'd*, there is no Entrance for him
 into the Congregation of the Lord in Heaven.
 For thus also was it said even in the *Law* thro'
 a *Shadow* and an *Image.* For this is no more
 than the Spirit Intimates, though but *Obscurely*
 concerning him that is a *Leper*, and that hath a
Blemish. *A Leper*, saith he, *or one that hath a
 Blemish, shall not Enter into the Congregation of
 the Lord.* But He commanded the *Leper* to
^{Lev. xxi. 17—21.} *Go to the Priest*, and with much *Intreaty* to
Bring him into the *House of his Tabernacle*, and
 that there he wou'd put his *Hands upon* the
Leprosy,

Leprosy, the Place Mark'd with the Infection and *Healit*. After the same manner even *Christ*, the *True High Priest* of good things to come, in Condescention to *Leprous Souls*, Troubled with the *Leprosy* of *Sin*, Enters into the ^m *Tabernacle*^m See John i. of their *Body*, Takes care of their Disorders, and ^{14.} *Healeth* them. And thus will the Soul be Able ^{In the Ori-} to Enter into the *Heavenly Church* of the *Saints* of the *True Israel*. For every Soul that ^{Rom. iv.} bears the *Leprosy* of *Sin* in her *Affections*, and ^{11, 12.} will not Come to the *True High Priest*, and be taken Care of now, finds *no Admission* into the *Camp* of the *Saints*, ⁿ into the *Heavenly Church*.ⁿ Cant. vi. For being her self *without* ^o *Blemish*, and *Pure*,^{10. and} She seeks *Immaculate* and *Pure Souls*. For ^{Answer} *Blessed*, saith *Christ*, *are the Pure in heart*, for ^{on the} *they shall see God*.^{Place.}

For it behoveth the Soul that truly *Believeth* in *Christ*, to be ^q *Translated*, and *Chang'd* from her present corrupt State into another Good State, and from its present *Abjeēt* Nature into another Nature which is *Divine*, and to be wrought new her self through the *Power* of the *Holy Spirit*. And thus may it become *Fit* for the *Kingdom of Heaven*. But to Obtain these things will be Allow'd to us who Believe and Love Him in truth, and walk in all his Holy Commandments.

For if the Wood, which is by Nature light, when in the Days of *Elisba* Cast into the Wa-^{2Kings vi.} ters, Brought up the Iron which is by Nature ^{6.} Heavy: How much rather will the Lord send hither his light, and volatile, and Good, and Heavenly Spirit; And by means of that Bring up the Soul that has been Plung'd in the Waters of Iniquity, and make it lightsome, and Mount it on the Wing towards the Heights of
 Ff 4 Heaven,

Heaven, and Alter it quite from its own Nature ?

And as in Things which are visible, no Man can of himself Go over and Cross the Sea, unless he have a light and nimble Vessel, Built of Wood, which alone is Able to Go upon the Waters ; for he is Drown'd and Lost that pretends to Tread upon the Sea : After the selfsame manner is it impossible for the Soul of it self to Go through, to Ride upon, and to Pass over the Bitter Sea of Sin, and the Difficult Abyfs of the wicked Powers of Darknes in the Affections ; unless it shall receive the Subtile and Heavenly, and volatile Spirit of Christ that Walketh, and makes its way over all Wickedness, by means of which Spirit he will be Able to Arrive by a Quick and Straight Passage at the Heavenly Port of Rest, and even unto the Metropolis of the Kingdom.

^r Compare
Matt. xiv.
25. 28.
with Psal.
xc. 13.
and *Ainsworth*
on
the same.

But as they that are in the *Ship* neither *Draw* nor *Drink* out of the *Sea* ; (* *neither have they their Cloathing, and their Food from it*) but they are *Brought* from *without* : Thus also the Souls of *Christians* Receive the *Heavenly Food*, and the *Spiritual Cloathing* not from this World, but from *Above* out of *Heaven* ; And living from thence, and being *Imbark'd* in the *Ship* of his Good and Quickening Spirit, they Pass over the Adverse wicked Forces of *Principalities* and *Powers*. And as all *Ships* are *Built* out of *one Common Nature*, that of *Wood*, by Means of which Men will be Enabled to Sail over the *Brackish Sea* : So from the *One Divine Nature* of the *Heavenly Light*, all the *Souls of Christians* being

* These Words though they are in All the Printed Copies, are not in the running Text of the Manuscript, but only in the Margin.

*Corroborated by the different Gifts of One Spirit, Fly above * over all Iniquity.*

But since a *Ship* stands in need of both a *Pilot*, and a moderate and gentle *Wind* in order to *Sail Well*: All these does the *Lord* himself Become, by being in the Faithful Soul, and conveying it through the Dreadful Tempests and Fierce Waves of Wickedness, and the Storms of the Strong Winds of Sin, with a strong hand, and with ** Experience, and Understanding, as he knows how, making the *Storm* to Cease. For without the Heavenly Pilot, *Christ*, it is Impossible for any one to get over the wicked Sea of the Powers of Darkness, and the Thwarting Blasts of Bitter Temptations. They Mount up, saith the *Psalmist*, to the Heavens, and go down again to the Depths. But He is well Acquainted with the whole Art of a Pilot, and of War, and of Temptations, Trampling upon their Fierce Waves. For He, saith the Apostle, having himself been Tempted, is Able to Succour them that are Tempted.

It therefore Behoves our Souls to be Converted, and Translated from the State they are in at present, to quite another State (and † into the Divine Nature, and of Old to become New Men) that is Good, and Kind, and Faithful, of Bitter and of Unbelieving; And by becoming thus suitable, to be Replac'd in the Heavenly Kingdom. For the Blessed *Paul* writes thus concerning his

* *Palthenius*, Dr. *Pritius*, the Manuscript, and the *Folio* read *περίπταν*); But the *Paris* Edit. by *Morel*. reads *ὑπερίπταν*).

** All the Printed Copies read here *ἐμπύρω*s; But the Manuscript with greater Advantage reads *ἐμπείρω*s.

† These Words which are in all the Printed Copies are only in the Margin of the Manuscript.

- Phil. iii. 12. own *Conversion* and *Assumption*, by which the Lord took him, *I Press forward, if that I may †† also Apprehend that for which also I am Apprehended of Christ.* How † therefore is he *Apprehended of God?* Why, just as we may suppose a Tyrant to have Seiz'd upon them that have been taken Captive by him, and to Lead them off; But they shou'd afterwards be Recover'd by their True Sovereign: So *Paul*, when he was Actuated by the Tyrannical Spirit of Sin, *Persecuted* the Church, and *Plunder'd* it;
- Phil. iii. 6. But * *Seeing that he did it with a Zeal for God*
- 1 Tim. i. 13. *through Ignorance, as Contending for the Truth,* he was *not Overlook'd*; But the Lord *Apprehended* him, the Heavenly and True King
- Acts ix. 3-5. *Shone round about him after an unspeakable manner, having thought him worthy of the Voice, and having ** Struck him as a Servant he set him Free.* Behold the Goodness and the Change of the Lord; How *Able* he is to *Convert* the Souls that had been *Intangled in Sin* and *grown Wild*, and in a Moment of an Hour to Bring him to his own Goodness and Peace.
- Mark xiv. 36. *For all things are Possible with God; As it prov'd in the Case of the Thief, who was Chang'd by Faith in a Moment of an Hour, and Restor'd to Paradise.* For this very reason did the Lord Come, that he might *Convert* our

†† The Manuscript here inserts $\epsilon\gamma$, which is in no Printed Copy.

† The Printed Copies read all of them $\pi\omega\varsigma \tau\acute{\iota} \acute{\alpha}\rho\alpha$; but the Manuscript directs in the Margin to read rather $\pi\omega\varsigma \tau\omicron\iota\upsilon\upsilon \acute{\alpha}\rho\alpha$.

* The Printed Copies, and the Manuscript in the Text read $\epsilon\pi\epsilon\iota \mu\epsilon$. But the Greek that Copied it, proposes his Conjecture, that it shou'd be $\epsilon\pi\epsilon\iota\delta\eta$.

** This is thought to Allude to the Roman Custom of making Slaves Free by a Box on the Ear.

Souls,

of MACARIUS the Egyptian. 443

Souls, and ^a *Create them anew*, and make them, ^a *Iſai. xliii.*
 as it is written, ^b *Partakers of the Divine Na-* ^{19.}
ture, and Beſtow upon our Souls the *Heavenly* ² *Cor. v.*
 Soul, that is the Spirit of the Godhead, Lead- ^{17.}
 ing us into All Vertue, that we may be Able to ^{5.}
 Live *the Life Eternal.* ^{b2} *Pet. i. 4.*

We * ought therefore to ^c *Believe with our* ^c *Acts viii.*
whole Heart his unspeakable *Promises*, because ^{37.}
He is True that ^d *Promis'd.* It Becomes us then ^d *Heb. x.*
 to *Love the Lord*, and to be Industrious every ^{23.}
 manner of way in all the Vertues, and to Beg
 continually, and without any Intermiſſion, that
 we may Receive *the Promise* ^e *of his Spirit en-* ^e *Acts ii.*
 tirely and Perfectly; that ſo our Souls might be ^{39.}
Quickned whiſt we are yet in the *Fleſh.* For
 unleſs the *Soul* ſhall in this World Receive the
Sanctification of the *Spirit* through much *Faith*
 and *Prayer*, and be made *Partaker* of the *Di-*
vine Nature, being mix'd with *Grace*, (through
 which it will be Able without ^f *Blame* and in ^f *Luke i. 6.*
Purity to Perform every *Commandment*;) It is
Unfit for the *Kingdom of Heaven.* For whatever
 Good a Man hath Poſſeſs'd in this World, that
 very ſame ſhall in that Day be his Life, through
 the Father (*and ** the Son*) and the Holy Ghoſt
 for ever. *Amen.*

* All the Printed Copies and the Manuſcript too read here
 εἴη τοίνυν; which however from the Tranſlations ſeems ra-
 ther to be δεῖ τοίνυν, an *Expreſſion* more uſual with *Macarius.*

** The Manuſcript and both the Editions of *Picus* inſert
 here εὐ τῶ ὑῶ, which is wanting in the Text of *Palthenius*
 and of *Dr. Pritius*, though Both theſe at the ſame time Tranſ-
 late it as if it were in the *Greek Text.*

HOMILY XLV.

No Art or Wealth of this World, but the Manifestation of Christ Alone, is Able to Heal Man, whose nearest Affinity with him is set forth in this Homily.



HE that hath made the *Solitary Life his Choice*, ought to look upon all things he meets with in this World, as *out of his way and Foreign* to him. For he that truly *Follows* after the *Cross of Christ*, having *Renounc'd* all things, and further yet, * *even his own Soul*, ought to have his *Mind Fix'd* upon the *Love of Christ*: *Preferring the Lord* before *Parents, Brethren, Wife, Children, Kindred, Friends, and Possessions*. For this hath ** *Christ plainly Declar'd* in these *Words, Every one that hath not Left Father, or Mother, or Brethren, or Wife, or Children, or Lands, and followeth not me, is not worthy of me*. For in no other is there found *Salvation and Rest* for *Man-kind*, as we have heard.

Luke xiv.
26.
Matth. x.
37.

For how many *Kings* have there sprung from the *Race of Adam*, that have *Monopoliz'd* the whole *Earth*, whose *Thoughts* have been † *lifted up* by their *Royal Power*? Yet not one

* The Manuscript inserts here κ , which is in none of the Printed Copies.

** The Printed Copies All read here $\kappa\upsilon\epsilon\iota\omicron\varsigma$, but the Manuscript $\chi\epsilon\iota\omicron\varsigma$.

† *Crusus* might be mention'd as an *Instance* of what is here laid down. But from the *Universality* of the *Affirmation* I shou'd rather think the *Four Universal Monarchies* here intended, &c.

of these with all this sort of Sufficiency has been Able to *Disclose* that *Corruption* which from the *Transgression* of the *First Man* Broke in upon the Soul, and quite *Darkned* it, that it shou'd not acknowledge any Change. For the *Mind*, Before, when Retaining its *Purity*, *Beheld* her *Lord* being it self in *Honour* : but now is *Cloth'd* with *Shame* by reason of her *Fall*, the *Eyes* of the *Heart* having been *Blinded*, that it cannot Behold that *Glory* which our Father *Adam* saw before his *Transgression*.

But there have also been several *wise* Men in the *World*, of whom some by the *Help* of *Philosophy* have given *Proof* of their *Vertue* ; others have been *Admir'd* for their *Dexterity* in *Sophistry* ; Others have *Taught* the *Force* of *Oratory* ; Others being *Grammarians* and *Poets* have purposely set themselves to writing *History*. But there have also been *Variety* of *Artificers* who have *Exercis'd* themselves in the *Arts* of the *World*. Some of whom by *Turning* in *Wood* several *Kinds* of *Birds*, and *Fishes*, and *Images* of *Men*, have taken *Pains* to shew their *Excellency* that way. Others have undertaken to make the *Resemblance* of *Nature* in *Statues*, and some other things in *Brass*. Others have *Rais'd* *Stately* and *Beautiful Structures*. Others by *Digging the Earth* Bring up the *Corruptible Gold* 1 Pet. i. 18. and *Silver* ; but others *Precious Stones*. Others again Set off with the *Beauties* of the *Body*, and *Elated* with the *Comeliness* of their *Persons*, have been the more easily *Entic'd* by *Satan*, and have *Faln* into *Sin*. Now all these aforefaid *Artificers* being *Held fast* by the *Serpent* Dwelling within, and being *Insensible* of the *Sin* that *Cohabited* with them, Became the *Captives* and *Slaves* of the *wicked Power*, without *Gaining* any *Advantage* from their *Knowledge* and *Skill*.

The

The World therefore thus Stor'd with all manner of Varieties, is like a *Rich Man* that is *Possess'd* of *Great* and *Splendid Houses*, *Gold* also and *Silver*, and several Possessions, and has *All manner* of Attendance in *great Plenty*; But being *Distress'd* with *Pains* and *Distempers*, his whole Tribe of *Relations* stood by him, *Unable* with all that *Wealth*, to *Release* him of his *Infirmity*. No *Application* it seems of any thing relating to this *Life*, neither *Brethren*, nor *Riches*, nor *Strength*, nor any of those other particulars before mention'd, *Rescue* the *Soul* from *Sin*, that has once been *Plung'd* in it, and *Disabled* from *seeing Clearly*: Nothing less than the *Appearance* of *Christ*; That *Alone* is able to *Cleanse* both *Soul* and *Body*. Wherefore having

Luke xxi. 34. Disengag'd our selves from *the Cares of this Life*, let us *Devote* our selves to the *Lord*, *Crying* to him *Night and Day*. For this *visible World*, and the *Rest* which it *affords*, the more they seem to *Cherish* the *Body*, so much the more do they *Sharpen* the *Disorders* of the *Soul*, and *Increase* her *Illness*.

But there was, it seems, a *certain Person* of good Character for Sense, that had a Mind to spare *no Pains* in his Enquiry, made it his Business to *Experience every thing* that shou'd occur in *this Life*, if *possibly* he might find any Advantage from it. He had *Recourse* to *Crown'd Heads*, to Persons of *Power* and *Authority*, and found *No salutary Cure* from any of them, that he cou'd *Apply* to his *Soul*. So that after he had spent some considerable time among them; It stood him in no manner of stead. From these again went he to the *Wise Men* of the *World*, and the *Men of Eloquence*: *Them* too gave he over in like manner, *without* carrying off the *least Gain*. In his *Tour* he took the

Painters,

Painters, and them that bring up *Gold* and *Silver* out of the *Earth*, he *March'd* through the *whole Circle* of *Artificers*, *without* being Able to *find out* the least *Remedy* for his own *Wounds*. At last having *taken* his *Leave* of them, he *sought after God*, who *Heals* the *Corruption* and *Diseases* of the *Soul*. And as he was *Reflecting* upon himself and *Running* over these things in his *Thoughts*, his *Mind*, that us'd to be so *Taken up* with the things he had visibly gone off from, was found to have a settled *Hatred* for them.*

But as a certain *Woman* that in this *World* is *Rich*, and has both a great deal of *Money*, and a *Splendid House*, is yet *Destitute* of *Protection*; And they that come upon her to *Hurt* her, and lay her *Buildings waste*, are *many*; And she *not Brooking* the *Injury*, goes about in quest of an *Husband* that is a *Man of Power*, a *sufficient Person* and well *Instructed* in every thing; And when after much *Conflict*, she *Obtains* such a sort of an *Husband*, she is *exceeding Glad* of him, and *Has* him for a *Strong Wall* or *Fence* to *Her*: After the very same manner the *Soul* after the *Transgression* having been much *Harass'd* by the *Adverse Power*, and *Fall'n* into *Great Desolation*, and become a *Widow*, *Desolate* and *Forfaken* by her *Heavenly Spouse* through her *Transgression* of the *Commandment*, and become a mere *Make-Game* to All the *Adverse Powers* (for they have *Bereav'd* her of her

* The Author here seems to have an Eye to the whole Book of *Ecclesiastes*, which *Begins* and *Ends* much in this manner; And to a *Celebrated Piece* among the *Heathens*, Known by the Name of *Cebes* his *Table*. Both which Compar'd with this *Homily* may serve for an *Excellent Comment*, &c.

Senses, Frightning her out of her Heavenly Understanding, that She cannot see what *Outrages* they commit upon her, but *Imagines* things were ever Thus with her from the Beginning.) But having Learnt afterwards by ^a the *Hearing of the Ear* her solitary and desolate *Condition*, and *Represented* them with *Groans* before the *Tender Love of God to Man*, She hath found *Life and Salvation*. Wherefore? Why, *Because* She is *Return'd* again to her proper *Kindred*. For there is no *other Familiarity* or *Assistance comparable* to that of the *Soul with God*, or *God with the Soul*.

For God hath made several *Kinds of Birds*, some to lay *their Nests* upon *Earth*; and to Depend for both their *Food and Rest* on that. But others hath he appointed to lay *their Nests* under the *Waters*. He hath also *Fram'd* *Two Worlds*: One *Above* for the *Ministring Spirits*, and *Order'd* them to have their *Polity* there; But the other *Below* for *Mankind* under this *Air* we *Breath*. He hath *Created* also both *the Heaven and the Earth*; *the Sun and the Moon*, the *Waters*, the *Trees that bear Fruit*, and all *Kinds of living Creatures*. But in *none* of these doth *God* take up his *Rest*. The *Creation* is under his *Command*, but he hath *no* where *Fix'd* his *Throne*, nor vouchsaf'd *Communion* with *Himself* to any but *Man*, in whom *Alone* He is well *pleas'd*, to *whom* he hath *Imparted* *Himself*, and in *whom* He hath *Taken up* his *Rest*. Do you *Behold* here the *near Relation* of *God to Man*, and of *Man to God*? Wherefore the *wise and sagacious Soul* having made the *Tour* of all the *Creatures*, hath *not found*

* The Printed Copies read All *ἰερνίας*, but the Manuscript *ἰερνίαν*.

any Rest for her self but in the Lord Alone. Job xxviii.
Nor hath the Lord found Pleasure in any other, ^{12—28.}
but Man only. ^{Pfal. viii.}

If you Open your Eyes towards the Sun, you ^{cxliv.}
find his Disc in the Heaven, but his Light and ^{1—3,}
Rays Glancing full upon the Earth, and the
whole Force of his Light, and his Brightness
shooting down upon it. So likewise doth our
Lord Sit in Person at the Right hand of the
Father above All Principality and Power: But
hath his ^b Eye extended to the Hearts of Men ^{b 2 Chron.}
upon Earth, that he may Raise them that wait ^{xvi. 9.}
for his Help up to the ^c Place where He him- ^{Ecclus xvii.}
self is, since He himself has said, ^d Where I am, ^{8, 19.}
there also shall my Servant be. And Paul again, ^{—xxxiv.}
^e He hath Rais'd us up together with Him, and ^{16.}
made us to sit together at his Right Hand in Hea- ^{c Col. iii.}
venly Places. ^{1, 2.}

But the Beasts that are without Reason are ^e Ephes. ii.
yet more ^f Cunning than We. For every one of ^{6.}
them is firmly Attach'd to its own Nature: ^f Isai. i. 3.
The Wild to the Wild, and the Sheep to their ^g Mat. xii.
own Kind. And yet Thou dost not Return to thy ^{50.}
own Heavenly ^g Kindred, which is the Lord: ^{John i. 12.}
But dost Surrender and Assent to the Suggestions ^{Rom. viii.}
that lead thee into the Sentiments of Sin, Lend- ^{16, 17.}
ing thy self an Helping hand to Sin, and even ^{Heb. ii. 16.}
Siding with it in a War against thy self, and
thus making thy self a ^h Morfel for the Enemy. ^h Luk. xxii.
As a Bird that is seiz'd by an Eagle, is sure to ^{31.}
be Destroy'd, or a Sheep by a Wolf, or a Silly
Boy that stretches out his Hand towards a Ser-
pent, and being Bitten by it, * Dies. For the

* All the Printed Copies read here *ἀποραυθῆ* But the
Manuscript *ἀπερλαυθῆ*. So too is the Reading in the
French King's Manuscripts. As Dr. Pritius notes in the Mar-
gin of his Edition; for which he owns himself Oblig'd to
Cottelerius †. ^{† Monum. Eccl. Græ.}

Comparisons are as it were Related to the Business of the Spirit, and bear its *Stamp* and *Character*.

But as a *Virgin* that has a Good Fortune, and is *Betroth'd* to an *Husband*, whatever Presents she may *Receive* before * his *Accompanying* with her; whether they be *Ornaments*, or *Cloaths*, or *Vessels* of Great *Value*, she is not satisfy'd with them, till the *Wedding-Day* is Come, and she *Enjoys* his *Company*: Even so the *Soul* that is ⁱ *Prepar'd* as a *Bride* for the *Heavenly Spouse* Receives some *Earnest* from the *Spirit*, whether it be ** *Gifts* of *Healing*, or of *Knowledge*, or of *Revelation*; But yet is not Satisfied with these, till such time as she Arrives at the *perfect* ^k *Communion*, that is, *LOVE*, which not being liable either to ^l *Change* or to *Fall*, makes them that have Desir'd it *Free* from All *irregular Passion* and *Disturbance*.

Or as a *young Child* that is *Dress'd* up with *Pearls* and *Cloaths* of *Value*; whenever it is *Hungry*, makes no account of *what* it Carries on its *Back*, but *Despiseth* them, being entirely *Sollicitous* for the *Breast* of its *Nurse*, how it may Come by the *Milk*: Imagine it to be the very same in the *Spiritual Gifts* of *God*: To whom be *Glory* for ever! *Amen*.

* The Manuscript here inserts *ἀντὶ*.

** *Miracles* were far enough from being *Extinguish'd* in the *Fourth Century*, at least among the *Monks* of *Egypt*, who being Separated from the *World*, might be allowed to *Judge* of other *Christians* by themselves. See the *Introduction*.

HOMILY XLVI.

Concerning the Difference there is between the Word of God, and the Word of the World, and between the Children of God, and the Children of the World.

THE *Word of God,* ^a is *God*; And the ^a *Word of the World,* ^b is *the World.* ^b Compare
 But *Great* is the *Difference,* and *Wide* ² *the Distance* between the *Word of God,* ^{4.} with
 and the *Word of the World,* and between the ¹ *Children of God,* and the *Children of the World.* ^{19.}
 For every *Off-spring* is *Like* its *Parents.* If therefore that which is *Born* of the *Spirit,* shall have the *Will* to give it *self* up to the *Word of the World,* and to the *things of the Earth,* and to the *Glory* of this *present time*: It is *Effectually* put to *Death,* and *Perisheth,* not being *Able* to *Find* the *True Rest* of *Life.* For its *Rest* is *There,* whence it was *Born.* For he is even *Choak'd,* as the *Lord* expresses it, ^c and *becometh* ^c *Unfruitful* in the *Word of God,* who is taken up ^{14.} with the *Cares* of this *Life,* and *Bound* with *Earthly Fetters.* In like manner * *even* he that is *Engross'd* by a *Carnal Disposition,* that is, is a *meer Worldling,* shou'd he have an *Inclination* to *Hear* the *Word of God,* is *Choak'd,* and *Becomes* as one *Uncapable* of *Reason.* For they that have been *Inur'd* to the *Deceits* of *Sin,* whenever they shall happen to *Hear* of *God,*

* The Manuscript here inserts *κ*.

they are as Persons *Disoblig'd* with *Inspid* Conversation, *Not easy* in their Mind.

1 Cor ii.
14.

Paul also tells us, *the Animal Man Receiveth not the things of the Spirit*; for they are *Foolishness unto him*. And the ** Prophet affirms also, that *the Word of God became to them as a Vomit*. You plainly see that it is not Allow'd to Live otherwise than after the manner in which a Man was Born. But you are to hear of This another way, *viz.* If the *Carnal Man* shall *Resign up* Himself, that he may come to a *Change*, he first *Dies There*, and becomes *Unfruitful* with relation to that *former Life*, which he *spent in Wickedness*. But as if any one shou'd be taken Ill, with some *Distemper*, or with a *Feaver* suppose, though his *Body* is *Thrown upon the Couch*, quite *Disabled from Doing* any Earthly Business, yet is his *Mind* by *no Means at Rest*, but *Distracted*, and *concern'd* about the Business he shou'd be *Doing*; And he seeks out for a *Physician*, *Dispatching* his Friends to him: After the very *same* manner the *Soul* also, ever since the *Transgression* of the Commandment *Labouring* under the *Infirmity* of her *Affections*, and being perfectly out of Sorts, by *Coming to the Lord*, and *Believing*, *Obtains his Help*; And having *Renounc'd* her *former* most *Abandon'd Life*, though she may *Lie down* in her *Old weakly Condition*, *Not Able* truly to *Go through the Duties of Life*, she has it however *sufficiently* in her *Power* to be *diligently Careful* about

** What *Prophet* is here meant I cannot say. I had at first an *Imagination* that either in the *Alex.* Copy of the lxxii Version, or in *Origen's Hexapla* there might be some such *Addition* to *Isai.* xlix. 4. But upon *Examination* finding my self *mistaken*, I shall only *propose* it to the *Reader*, whether the *Words* may not seem to be a *confus'd Allusion* to these Texts, *viz.* *Heb.* iv. 2. *Prov.* xxvi. 11. 2 *Pet.* ii. 22.

this present Life, to Pray to the Lord, and to Seek the True Physician; Directly contrary to what some maintain, being Drawn aside by corrupt Documents, that Man is to All intents and purposes Dead, and utterly incapable of Doing any Good. For the Babe that may have No Strength to Do any one kind of thing, and that is not Able to Come to its Mother upon its own Feet, yet does it Rowl about at the same time; and Roars and Weeps in Quest of its Mother: Whereupon the Mother is Touch'd with Compassion, and Glad she is of her Babe's Inquiring after her with Labour and with Crying; though at the same time the poor Child is not Able to Come to Her. But withal, upon the Earnest Enquiry of the Child, the Mother comes her self to it, being Captivated with the Love which she has for her little one, and takes it up, and Cherishes it, and Brings it Food in the Greatness of her Affection. The very same doth God also, who has a ^d Tender Regard for Man, for the Soul^d Tit.iii. 4: that cometh to him, and is Desirous of Him. But he being * much rather Led by Love, by his own innate Peculiar Benignity is He Join'd to her Intellect, and becomes ^e One Spirit with her, ^e 1 Cor. vi. 17. according to the Words of the Apostle. For by the Soul's thus Clearing to the Lord, and the Lord's having Mercy upon the Soul, and Loving her, and Coming to her, and clearing to her, and the Mind ever after Persevering without Intermision in the Grace of the Lord, the Soul and the Lord become One Spirit, and One Mixture, and One Intellect. And her Body is laid upon the Earth, but her Intellect is all of it entirely Engag'd in the Heavenly Jerusalem, Mounting upwards to the very Third Heaven, and Clearing

* The Manuscript here reads πάλυ.

fast to the Lord, and there *Ministring* to Him. And He on the other hand *Sitting* upon the *Throne of Majesty on High*, in the *Heavenly City*, is entirely *with her* in the *Body*. For he hath *Plac'd her* * *Image Above*, in the *Heavenly City of the Saints, Jerusalem*. But his own peculiar *Image* ^f of the *Inexpressible Light* of his *Godhead* hath He *Plac'd* in *her Body*. He ** *Ministers* to *her* in the *City* of her *Body*. And She † *Ministers* to Him in the *Heavenly City*.

^f Compare Wisd. vii. 26. with Heb. i. 3. *Image* ^f of the *Inexpressible Light* of his *Godhead* hath He *Plac'd* in *her Body*. He ** *Ministers* to *her* in the *City* of her *Body*. And She † *Ministers* to Him in the *Heavenly City*.

She hath *Inherited Him* in *Heaven*; and He hath *Inherited her* on *Earth*. The Lord †† *Becomes* the ^g *Inheritance of the Soul*, and the *Soul* ^h *is become the Inheritance of the Lord*. For if the *Understanding* and the *Mind* of *Sinners* that are in *Darkness*, can be so at so great a *Distance* from the *Body*, and *Ramble* a very great *Way*, and *Travel* into more *Remote Countries* in a *Moment* of an *Hour*, and very often whilst the *Body* is *laid* upon the *Ground*, the *Intellect* is in another *Country*, with a *Dear Friend*, or with the *Mistress of his Affection*, and *Looks* upon himself as *Boarding There*: If, I say, the *Soul* of a *Sinner* is so *Light* and *Nimble*, that her *Mind* is *no way* *Hamper'd* by the *Great distance* of *Places*; much more does that *Soul* (whose *Veil of Darkness* is *taken away* by the *Power* of the *Holy Spirit*, and whose *intellectual Eyes* have been *Enlight-*

* It is said of the *wicked* that *God Knows them not*, Matth. vii. 23. and that he *Despises their Image*, Pf. lxxiii. 20. And as it were in *Opposition* to this, is it here said, that the *Image* of the *Soul*, when *Righteous*, is *Plac'd* by *God Above*, Consider Revel. iii. 12.

** As the *Sun of Righteousness*, Compare Mal. iv. 2. with *Isaiah* lx. 19, 20. Rev. xxi. 23. xxii. 5.

† As made by *Christ a King and Priest to God*, Rev. i. 6.

†† The *Manuscript* omits *722* here, which is in the *Printed Copies*.

ned by the Heavenly Light, and who has been set free from the Vileness of her Affections, and been wrought Pure by Grace) entirely Minister in Spirit to the Lord in the Heavens, and as entirely Minister to Him in the Body. And she is Enlarg'd in her Thoughts to that degree, as to be every where, and both when and where she pleases, to Minister to Christ. Ro. xii. i.

This is what the Apostle means in those Words, That ye may be Able to Comprehend with All Saints, what is the Breadth, and Length, and Height, and Depth, and to know the Love of Christ which passeth Knowledge, that ye may be Fill'd with all the Fulness of God. Contemplate the Unutterable Mysteries of that Soul, from which the Lord taketh away the Darkness that hangeth about her, and both Revealeth her, and is Himself Reveal'd to her: How he Dilates, and Extends the Thoughts of her mind into the Breadths and Lengths, and Depths, and Heights of the whole Visible and Invisible Creation. The Soul therefore is verily a Great and Divine Work, and Full of Wonder. For when God made her, he made her of such a Sort, as to mix up no ⁱ Alloy of Corruption into her Nature: But He made her after the Image of the Vertues of the Spirit. He hath Put into her the Laws of the Vertues, Discretion, Knowledge, Prudence, Faith, Love, and the other Vertues, according to the Image of the Spirit. For she is moreover found to be even at present in Knowledge, and Prudence, and in Love and Faith; And the Lord is Manifested to her. He hath Put into her an Understanding, a Sett of Thoughts, a Will, and a Mind to Controul. He hath Inthron'd in her a manifold Subtilty of another Kind: He hath made her Moveable, Volatile, and not Obnoxious to Fatigue. Ephes. iii. 18, 19.
 1st Wisd. i. 13, 14.

the *Privilege to Come and Go* in a Moment, and in her *Thoughts* to Minister to himself at the *Pleasure of the Spirit*. And to say All at once, He hath Created her of such a Sort, as to become his very Spouse and Partner, that He might be mix'd with her, and she become *One Spirit with Him*, (as saith the *Apostle) *He that is Join'd to the Lord, is One Spirit*. To whom be Glory for ever! Amen.



HOMILY XLVII.

An Allegorical Explanation of things Done under the Law.

I.
The Glory of
Moses.



HE Glory of *Moses*, which he had upon his Face, was a *Type* of the *True Glory*. For whereas the *Jews* were not Able to Fix their Eyes upon the Face of *Moses*: So at this very time do *Christians* Receive that *Glory of Light within their Souls*; And the *Darkness* that beareth not the *Splendor of the Light*, is Driven away Blindfold.

II.
Circumci-
sion.
* Compare
Tit. ii. 14.
Ro. ii. 28,
129.

They too were Manifested by *Circumcision*, that they were the *People of God*. But here the *peculiar* ^a *People of God*, Receiveth the *Sign of Circumcision* within, in † their Heart. For the

* The Manuscript inserts in the Margin *ὁ ἀπόστολος*.

† The Manuscript here inserts *ἐν*.

Heavenly

Heavenly ^b Sword Cutteth off the ^c Superfluity of ^b Compare
 the Mind, that is, the Unclean *Foreskin* of Sin. ^{Heb. iv. 12.}
^{Ephes. vi}

Among them *Baptism* Sanctified the *Flesh*: ^{17.}
 But with us is the *Baptism* of the *Holy Ghost*, with Rev.
 and of *Fire*. For this did *John* Preach, *He shall*
Baptize you with the Holy Ghost, and with Fire. ^{i. 16.}
^{Jam. i. 21.}

There was an *Outward Tabernacle*, and an In-
 ward. And into the *First* it is true the *Priests*
 went in at all times ^d Accomplishing the *Service* of ^{III.}
 God. But into the *Second*, Once in a Year went ^{Baptism.}
 in the *High Priest* only with *Blood* the ^{Mat. iii.} *Holy*
Ghost this Signifying, that the way into the *Holiest* ^{IV.}
of All was not yet made Manifest. But here they ^{The Taber-}
 that are thought worthy, Enter into the *Taber-*
nacle not made with Hands, whither the ^{Heb. ix.} *Forerun-*
ner is Enter'd for us, CHRIST. ^{6.}
^{— ver. 8.}
^{— vi. 11.}
^{2 Cor. v. 1.}

It is written in the Law, that the *Priest* shall ^{V.}
 take two *Pigeons*, and shall Kill indeed the One, ^{The Sacri-}
 but Sprinkle the living one with her *Blood*, and ^{— fice of the}
 let it go, that it may Fly away Free. But ^{Dove.}
 what was so Done, was a *Type* and *Shadow* of
 the *Truth*. For *Christ* was Slain, and his *Blood*
 having ^g Sprinkled us, hath made us to Bear ^{See Heb.}
Wings. For he hath given us of his *Holy Spirit*, ^{x. 22.}
 that we might Fly without Impediment into the ^{— xii. 24.}
Air ^h of the *Godhead*. ^{1 Pet. i. 2.}
^{h Joh. iii. 8.}

To them was Given the *Law* ⁱ written upon ^{VI.}
Tables of Stone. But to us are the ^k *Spiritual Laws* ^{The Law.}
 written upon the *Fleshy Tables* of the *Heart*. For, ^{i Deut. v.}
 saith he, *I will put my Law into their Heart, and* ^{20.}
in their Mind will I write them. And indeed all ^{k Jer. xxxi.}
 those things were *Abolishable* and *Temporary*. But ^{33.}
 now all things are of a *Truth* Accomplish'd in the
Inward Man. For the *Testament* was within,
 (and the * *War* within;) And to say All in a

* The Manuscript here Adds these Words, $\epsilon\gamma\ \pi\acute{o}\lambda\epsilon\mu\omicron\varsigma$
 $\psi\acute{o}\alpha\theta\epsilon\upsilon$.

Word, *Whatsoever things happen'd to them, were*
 I Cor. x. Done¹ in a Figure; But were written for our Ad-
 I I. monition. For God Foretold to Abraham what
 Gen. xv. wou'd come to pass, as, Thy^m Seed, for instance,
 13. shall be a Stranger in a Land that is not theirs, and
 Acts vii. 6. they shall Afflict them, and Keep them in Bondage
 Four hundred years. This Fulfill'd the Image of
 the Shadow. For the People were Strangers, and
 in Bondage to the Egyptians, and Harass'd out in
 Clay and Brick. For Pharaoh set * over them
 Exod. i. 14. Taskmasters and Officers to Urge on the Work,
 --v. 6, 13. that they might Perform their Tasks by Com-
 pulsion. And when the Children of Israel Groan'd
 to God under the Works Impos'd, then did he
 Visit them by the Hand of Moses, in the Month
 of Flowers, when the most pleasant Season, that
 of the Spring first appear'd; as the Dulness of
 Winter was Going off, He brought them out of
 Egypt.

VII. But the Lord spake to Moses, to take a Lamb
 without Spot, and to Kill it, and with the Blood
 The Pass- of it to Anoint the Thresholds and the Doors, that
 ver of the Lamb slain. he that Destroy'd the Firstborn of the Egyptians,
 Exod. xii. shou'd not Touch them. For the Angel that was
 3, 7--- sent, Beheld the Sign of the Blood from afar and
 withdrew. But he went into the Houses which
 had not the Sign, and slew every Firstborn. Be-
 ver. 19. sides He also Commanded that Leaven should be put
 away out of every House, and Appointed that they
 ---ver. 8. shou'd Eat it with Unleaven'd Bread, and with
 Bitter Herbs. Moreover, He Commanded them
 ---ver. 11. to Eat it with their Loins Girt, and with their
 Feet shod with Sandals, and having Staves in
 their Hands. And thus does he Command them
 with all hast to Eat the Passover of the Lord at

* The Manuscript for ἕστησε Reads ἐπέστησε.

Even, and *not to Break a Bone* of it before * the Lord. But he brought them out *with Silver and Gold*, having *Given* them a *Command to Borrow* every one of his *Egyptian Neighbour, Vessels of Gold and Vessels of Silver*.

But they came out of *Egypt*, as the *Egyptians* were ⁿ *Burying* their *Firstborn*. And they had ⁿ *Wifd. xix.* *Joy* upon their *Freedom* from the *Hard Bondage*. ^{3.} But these had *Grief* and *Wailing* for the *Destruction* of their *Children*. For which reason *Moses* saith, *This is the Night, in which God hath Promis'd that he will Redeem us.* ^{Exod. xii. 42.}

But all these things are the *Mystery* of the *Soul*, as *Redeem'd* by the *Coming of Christ*. For *Israel* is by ^o *Interpretation, the Mind that Beholdeth God*. It is *Deliver'd* therefore from the *Bondage of Darknes*, and from the *Egyptian* ^p *Spirits*. For since *Man* by *Disobedience* *Died* the *grievous Death* of the *Soul*, and *Receiv'd Curse* upon *Curse*, viz. *Thorns also and Thistles shall the Ground bring forth unto thee*. And again, *Thou shalt Till the Earth, but it shall not go on to yield thee her Fruits*: There shot up and *sprung* out of the *Earth* of his *Heart, Thorns and Thistles*. His *Enemies* took away his *Glory* thro' *Deceit*, and *Cloath'd* him with *Shame*. His *Light* was taken from him, and he was *Clad* with *Darknes*. They *Slew* his ^q *Soul*, and *Scatter'd* and *Divided* his *Thoughts*, and ^r *Dragg'd* down his *Mind* from its *High Estate*. And *Israel* became the *Man Servant* of the *True Pharaoh*; And he set over him *Taskmasters* and *Officers* to *Hasten* the *Work*: the *Spirits of Wickedness* compelling him, with or against his *Will*, to do his *wicked works*, and to

* The Words both in the Manuscript and the Printed Copies, are ἀπὸ τῆς κυρίας. But Cottelerius † chuses to Read not κυρίας but ἀγρίας, from Exod. xii. 46. Numb. ix. 12.

Fulfil what was Appointed of the Mortar and the Brick. Who having even *Separated* him from the *Heavenly Wisdom*; *Brought him down* to the *Gross*, and *Earthly*, and *Clayie*, wicked *Works*, and to *Vain Discourses*, and *Conceptions*, and *Reasonings*. For the *Soul*, when it had *Faln* from her proper *Height*, *Found* in *Exchange*, a *Kingdom Averse* to *Mankind*, and *Hard Governours* bringing her under a *Necessity* of *Building* for them *Cities* that are the *Sink* of *Vice* and *Sin*.

But if the *Soul* *Groan* and *Cry* to *God*, He *Sendeth* her the *Spiritual Moses*, to *Deliver* her from the *Bondage* of the *Egyptians*. But first it *Cries* and *Groans*; And then does it obtain the *Beginning* of its *Redemption*. And being *Deliver'd* in the *Month* of *New Flowers*, in the *Spring* Season, when the *Earth* of the *Soul* can send forth *Buds* upon the *Fair* and *Florid Branches* of *Righteousness*, the *Bitter Frosts* of the *Ignorance* of *Darkness* being pass'd, together with the *Great Blindness* arising from *Filthy Actions* and *Sins*. But then does He *Command* withal, that All the *Old Leaven* be *Purg'd out* of every single *House*, to *Cast out* as much as *Possible*, All the *Actions* and *Devices* of the *Old Man* which is *Corrupt*, his *wicked Thoughts*, and *sordid Conceptions*.

The *Lamb* ought to be *Slain* and *Sacrific'd*, and the *Blood* of it to *Stain the Doors*. For *Christ* the *True*, and *Good*, and *Immaculate Lamb* was *Slain*, and with his *Blood* were the *Thresholds* of the *Heart* *Anointed*; that the *Blood* of *Christ* which was *Shed upon the Cross*, might become *Life* and *Redemption* to the *Soul*; But to the *Egyptian Devils*, *Grief* and *Death*. For verily the *Blood* of the *Immaculate Lamb*, is *Grief* to *Them*, but *Joy* and *Gladness* to the *Soul*. Then

Then after the *Anointing* is over, He *Commandeth* them at *Even* to Eat the *Lamb*, and the *Unleaven'd Bread* with *Bitter Herbs*, being *Girt about* with *Girdles*, and *Shod* with *Sandals*, having *Staves* in their *Hands*. For unless the *Soul* be first every way *Prepar'd* by *Good Works*, as much as in her lies, She is *not allow'd* to Eat of the *Lamb*. But tho' the *Lamb* be *Sweet*, and the *Unleaven'd Cakes* *Good*, yet are the *Herbs Bitter* and *Sharp*. For with much *Affliction* and *Bitterness* doth the *Soul* Eat of the *Lamb*, and the *Good Unleaven'd Cakes*, Sin *Afflicting* her with its *Presence*.

And at *Even* does He bid them to *Eat it*. Now the *Hour* about *Even*, is between *Light* and *Darkness*. Thus also the *Soul*, as it approaches to this *Redemption*, is in the very *Middle* between *Light* and *Darkness*, the *Power of God* Upholding her, and not *Suffering* the *Darkness* to Come upon the *Soul*, and *Swallow* it up. And whereas *Moses* said, *This is the Night of God's Promise*: So also *Christ*, when the *Book* was *Put into* his *Hands* in the *Synagogue*, call'd it, as it is written, *the Acceptable Year of the Lord, and the Day^w of^w Redemption*.

There it was the *Night of Redemption*; Here *the Day of Redemption*. Neither without reason. For all those things were a *Type* and *Shadow* of the *Truth*, and *mystical* *Prefigurations* that *Describ'd* the *True Salvation* of the *Soul Shut up in Darkness*, and *Fetter'd* after an *Hidden* manner in the *lowest^x Lake*, and *Shut* in with *Gates of Brass*, and not *Able* to be *Set at Liberty* without *the Redemption of Christ*. He therefore *Bringeth* the *Souls* out of *Egypt*, and out of the *Bondage* it was under in it, her *Firstborn* being *Slain* in their *Coming out*. For some *Part* of the *Power* of the *Spiritual Pharaoh* is already *Faln*.

^w Compare Luke iv.

^{17, 18, 19, 21.} with Isaiah xi. 1, 2.

^x Pſal. xl. 2.

^y Compare Pſal. cvii.

^{16.} Isaiah xlv. 2.

^z Luke x. ^z *Faln.* Grief possesses the Egyptians; For they
^{17, 18, 19.} Groan with Grief at the Salvation of the Captives.
 Coloff. ii. He Commands them to Borrow of the Egyptians
^{15.} Vessels of Gold and of Silver, and having Receiv'd
 them to Come out. For the Soul after she is got
 out of Darknes, Receives Vessels of Silver and
 of Gold, namely, her own Good thoughts, seven-
^a Pfal. xii. fold more Fervent, ^a which God is Serv'd with,
 6. and Acquiesces in. For the Devils that Before
 were Neighbours to her, had Scatter'd, and Seiz'd,
 and Dispers'd her Thoughts. Blessed is that Soul
 which is Redeem'd from Darknes! And woe be
 to that Soul, which doth not Cry and Groan to
 Him, who is Able to Deliver her from those
 Hard and Bitter Exactors. The Children of
 Israel having Kept the Passover, Depart. The
 Soul advances Forwards, having once Receiv'd
 the Life of the Holy Spirit, and Tasted of the
 Lamb, and been Anointed with his Blood, and
 Fed upon the True Bread, the Living Word.
 Exod. xiv. The Pillar of Fire, and the Pillar of the
^{19, 20.} Cloud Go Before Protecting them. The Holy
 Spirit Supports These, Cherishing them, and
 Directing their Soul in a Sensible manner. Pha-
 raoh having Knowledge of the Matter, and his
 Egyptians, that the People were Fled, and them-
 selves Depriv'd of their Service: had the Confide-
 nce even after the Slaughter of their Firstborn,
 to Pursue after them. For having with all Ex-
 pedition made his Chariots Ready, was He put
 upon to Cut them off by the whole Body of
 his People. And as they were upon Joining
 them, the Cloud stood between them in the
 midst, Obstrueting the one, and Overwhelming
 them with Darknes: But giving Light to, and
 Preserving the other. And that I may not in
 Running over the whole History, Lengthen out
 my Discourse any further; Suppose for me an
exact

exact Resemblance in all the *Particulars* of it, with the *Transactions* of the Spirit. For when the Soul has first made its *Escape* from the *Egyptians*, the *Power* of God by its Approach *Succours* her, *Leading her into the Truth*. But when the *Spiritual Pharaoh*, that *King* of the *Darkness* of Sin, has Notice that the Soul is *Revolted*, and makes her *Flight* from the *Suggestions* of his Kingdom, by which formerly it was *Detain'd*, (For these are his *Possessions*) that *Dreadful King* Suppos'd, and had *Hopes* that she wou'd *Return* again to him. But having *Learnt* that the Soul is *Fled* for good and all from his *Tyranny*: He *Runs* after her, with an *Impudence* more *Hardned*, than in the *Slaughter* of the *First-born*, and the *Theft* Committed upon the *Thoughts*, as under an *Apprehension* left, when the Soul has made such an *Entire Escape*, there shou'd not one be found, that shou'd *Fulfil* his *Word* and *Work*. He *Persues* her hard therefore with *Afflictions*, and *Temptations*, and *Wars* *Invisible*. Here is she *Tried*; Here is she *Tempted*; Here is her *Love* towards him that *Brought her out of Egypt*, made *Manifest*. For she is *Deliver'd* up to *Undergo Trials* and *Temptations* every manner of way. For she *Beholds* the *Forces* of the *Enemy* desiring to *Come* upon her, and to *Put* her to *Death*, and yet not having it in their *Power*. For in the very *midst*, between Her and the * *Egyptians* doth the *Lord Stand*.

* *Palthenius*, and after him *Doctor Pritius* read here μέσος γὰρ αὐτῆς καὶ τῶν αἰγυπτίων πνεύματα ἕστηκεν κύριος, which I shou'd not render as they do, viz. *Between them and the Egyptian Spirits*, &c. But perhaps *between them and the Egyptians hath the Lord Plac'd a Guard of Spirits*. Compare *Psal. xxxiv. 7*. Such *Spirits* perhaps as are said to be *Pillars* in the *Temple* of God. *Rev. iii. 12*. The *Paris*. Edit. by *Morelius*, reads not πνεύματα but πνευμάτων. But the *Manuscript* which I follow, entirely omits πνεύματα, in the *Margin*.

But withal she Beholds before her *the Sea of Bitterness, and Affliction, and Despair*, and is *Unable to Retire backward*, having on that Side also as full a View of *Enemies Ready and Prepar'd*; Nor yet can she *Advance* forwards. For the *Fear of Death, and Heavy Afflictions* of divers kinds Hemming her in, *Present Death before her Eyes*. The *Soul* therefore *Despairs of her self* having the *Sentence of Death* in her by reason of the *Throng of the wicked Spirits* that *surrounds* her. And seeing God has observ'd the *Soul* to be *Dejected with the Terrour of Death*, and the *Enemy* standing *Ready to Swallow her up*: Then verily doth He *afford* some small *Assistance*, bearing long with the *Soul*, and putting her to the *Trial*: Whether she is *steady in the Faith*, and whether she has a *Love for him*. For such is the way which God hath *Appointed to Lead to Life, viz. To be in Affliction, and in Streights and Great Trials, and the most Bitter Temptations*; that thence the *Soul* may afterwards make her way (*to the * True Land of the Glory of the Sons of God. When therefore the Soul shall be out of Conceit with and Renounce her self*) thro' the *Overbearing Affliction, and the Death* before her *Eyes*: in that very juncture doth she with a *Strong Hand, and an High Arm*, through the *Shining forth of the Holy Spirit, Break through the Power of Darknes*; And the *Soul* passes through, *escaping out of the Frightful Places, and having Shot through the Sea of Darknes, and of the All-Devouring Fire.*

These are the *Mysteries* of the *Soul* which are *brought to pass* in the *Man* who is *Industrious* to

^a Pf. xliv. 3.
Habakkuk
iii. 11.

* The Manuscript inserts here εἰς τὴν γῆν ἀληθινὴν τῆς δόξης τῶν τέκνων θεῶν. ὅταν ᾖ ἀπευδοκῆση ἢ ἀπαγορεύση ἑαυτὴν ἢ ψυχὴ —

Come

Come to the Promise of Life, and who is Redeem'd out of the Kingdom of Death, and Receiveth the Earnest from God, and is actually Partaker of the Holy Spirit. Upon this the Soul (being ^b Deliver'd out of the Hands of her ^b Luke i. Enemies, and having Pass'd by the Power of 71. God, through the Brackish Sea, and Beholding the Enemies Destroy'd before her Eyes, whom Before she was Inslav'd to) Rejoices with Joy unspeakable, being Glorified withal, being Comforted by God, and at Rest in the Lord. Then doth the Spirit which she hath Receiv'd, Sing a ^c New * Song to God through the ^d Trumpet ^c Rev. xiv. for instance of the Body, and with the Rational ^d 3. Strings of the Harp, or the Soul, and its most ^d Consider delicate Conceptions, and the Bow of Divine Ezek. xxviii. 13. Grace, and sendeth up Praises to Christ, who Pf. cl. 4, 6. maketh us ^e Alive. For as the Breath, by passing through the Pipe speaketh: So is it the Holy Spirit that through the Saints, and Men endued with the Spirit, Praiseth, and Singeth, and ⁱ John v. Prayeth to God in a Pure Heart, to this Effect, 20. Glory be to Him who hath Deliver'd the Soul out of the Bondage of Pharaoh, and hath Appointed her to be his own Throne, and House, and Tem-

* Among other reasons why this may be call'd a New Song in the Place referr'd to in the Margin, Dr. H. More has offer'd what wonderfully falls in with our Author, viz. This Song, saith he, of the Angelick Quire, which is the Joy that ariseth from the New Nature, or the Divine Nature, superadd'd to the Animal Nature, and is the same in Men and Angels, I mean Regenerate Men, who thereby are made Partakers of the Divine Nature, as well as the Angels; None cou'd learn this Song, that is, none cou'd know what belongs to the Joys of the New Birth or Divine Life rais'd in us that State of Righteousness, and Peace, and Joy in the Holy Ghost, but the Hundred forty four Thousand redeem'd from the Earth, that is, from the Earthly Sense and Wisdom, that Savours only the things of this World, and of the Flesh. See his Apocalypsis Apocalypseus, p. 137, 138.

ple, and Immaculate Bride, and Brought her into the Kingdom of Eternal Life, being yet in this World!

VIII. Under the Law Creatures void of Reason were Offer'd for Sacrifice; And unless they were ^f Exod. xii. 6, 21. ^f Slain, the Oblations were not Accepted. And ^g Compare so now, unless Sin ^g be Slain, the Oblation is Matth. v. not Accepted with God, neither is it a True 24. with Ro. xii. 1. one.

IX. The People came to Marah, where was a ^{The Bitter Spring is made Sweet by the Wood that was Flung into it.} Spring that sent forth Water that was Bitter and Unfit to Drink. God therefore Commands ^h Compare ^h Moses, when he had begun to be Daunted, to Cast ^h Wood into the Bitter Water; And the Wood being thus Cast into it, the Water was made Sweet, and quite Chang'd from its Bitterness, it became Fit for Use, and to be Drink for the People of God. After the same Manner hath the Soul also been made Bitter, by having Drunk the * Poison of the Serpent, and is made Like to his Bitter Nature, and becomes Sinful. Wherefore God throweth the Wood of Life into the very Bitter Fountain of the Heart; And it is ^k Sweetned, being Chang'd from its Bitterness, and mix'd with the Spirit of Christ; And being thus Become Fit for Use, is made use of accordingly, for the Service of her Master. For it becomes Spirit bearing Flesh. *Glory be to Him, who Changes our Bitterness into the Sweetness, and Goodness of the Spirit! Wo be to him, in whom the Wood of Life is not Cast! He can never Attain to any good Change.*

† *Palthenius*, Dr *Pritius*, and the Folio read *Μωρέα*, which however both the *Morel*. Edition, and the Manuscript entirely leave out.

* All the Printed Copies here read *διδόν*, which gives a Sense agreeable to Scripture enough. But the Manuscript which I follow reads *ιδόν*.

The Rod of Moses, Bore a double Image. It met the Enemies indeed as a *Serpent*, Biting and Destroying them. But to the *Israelites* it was a *Staff*, by which they were Supported. Thus also the *True Wood* of the *Cross*, which is Christ, is the ¹ *Death* indeed of his *Enemies*, the Spirits of Wickedness: But it is the ^m *Staff*, and Firm Seat, and the *Life* of our *Souls*, upon which they *Rest*.

For the *Types* and *Shadows* were in Being before these *True* things themselves. For the *Old Service* is a *Shadow* and *Image* of the *Present Worship*. As also the *Circumcision*, and the *Tabernacle*, and the *Ark*, and the *Pot*, and the *Manna*, and the *Priesthood*, and the * *Incense*, and the * *Washings*, and to say all at once, All things whatever that were Done to the People of *Israel*, and in the Law of *Moses*, or in the *Prophets*, were Done upon this *Soul's* Account: which was made after the *Image* of *God*, and is *Faln* under the *Yoke* of *Bondage*, and under the Kingdom of the *Darkness* of *Bitterness*.

For God had a Desire to have *Fellowship* with her. And Her hath He Fitted for the *Spouse* of the *King*. And he *Cleanseth* her from *Filth*, and by *Washing* Brightens her up from her *Blackness*, and from her *Filthiness*, and *Quickens* her from her *Deadness*, and Heals her of her *Broken State*, and gives her *Peace*, ⁿ *Reconciling* her *Enmity*. For being but a *Creature*, she is Fitted for the ^o *Bride* to the *King's Son*. And by his own Power doth God take her up himself, *Condescending* under one to a *Gradual* † *Change* of

* These Words are in the Margin of the Manuscript, and in all the Printed Copies.

† The Printed Copies read All *ἀυτῆς*; but the Manuscript *ἀυτῆ*. The *Change* here spoken of Affects not his *Nature*, but his *Manifestation* to the *Soul*; which is by *Dispensation*.

X.
The Rod of
Moses.

¹ Gal. vi.

^{14.}
Col. ii. 15.
Ephes. ii.

^{16.}
^m Pf. xxxiii.

4.

Ezek. xvi.
11—

ⁿ Pr. xvi. 7.
² Cor. v.

^{19.}
^o Mat. xxii.

Himself together with Her, till He hath *Increas'd* Her with his own *Increase*. For he *Stretches her out*, and *Lengthens* Her to a *Boundless* and *Unmeasurable* Increase: 'till she is become beyond All Blame, and a *Spouse* worthy of him. For first He *Begetteth* Her in *Himself*, and *Increaseth* Her by his own Self, till she Receives the *Perfect* Measure of his *Love*. For being the *Perfect* Bridegroom himself, He taketh Her his *Perfect* Bride into the Holy, and Mystical, and Unpolluted *Fellowship* of Wedlock: And then does she *Reign together* with Him, Ages without End. *Amen*.



H O M I L Y XLVIII.

Concerning Perfect Faith in God.

^aLukexvii. 5. ^bxvi. 10. **H**E Lord in the Gospel being willing to Bring his Disciples to a ^aPerfection in Faith, told them, He ^bthat is Unfaithful in Little, is Unfaithful also in much. And he that is Faithful in that which is Little, is Faithful also in much. What is this Little? And what does he mean by Much? This Little, are the Promises of this Life: which he hath Promis'd to Afford to them that Believe in Him; Such as Food, Raiment, and the other Refreshments of the Body, or Health, and such like: Orders having been given by Him, not to be altogether Sollicitous concerning these things; But to Hope in Him with a Full Persuasion, that the Lord Provides for them that Fly to Him, in all ^c respects. But by Much, is meant, the

^cMatt. vi. 25—
^dTim. iv. 8.

the Gifts of the *Eternal* and *Incorruptible* World, which He hath *Promis'd* He will Bestow on them that *Believe in Him*, and that are incessantly concern'd for them, and Ask him, because he hath so Commanded. *But seek ye * first the Kingdom of † God,* ^d says he, *and all these things shall* ^d *be Added unto you:* That every one may be Tried from these *Small* and *Temporary* matters, whether he *Believes in God*, that He hath *Promis'd* to Give Them; We being *Free* from *All* Sollicitude about such things, and our *whole* Concern being only for things *Future*, which are *Eternal*. And then is it Manifest that he hath *Faith* concerning the things *Incorruptible*, and in Earnest *Seeks* the Goods which are *Eternal*, if he *Preserves* a *sound Faith* concerning the things we have mention'd.

Mat. vi.
33.

For every one of those that Obey the Word of Truth, ought to Try and to Sift himself, or else to be nicely Scann'd by Spiritual Men, and to be Examin'd How he hath Believ'd, and Given himself to God, whether Really and in Truth according to his Word, or in an Opinion he may have of Justification, fancying himself to have that Faith. For every one is *Tried*, and *Prov'd*, Whether he is Faithful in that which is *Little*; I speak concerning *Temporary* matters. But how that is, Learn: *Do you say that you Believe you are made worthy of the Kingdom of Heaven, and that you are the Child of God, being Born from Above, and a Fellow-Heir with Christ, and that you Reign together with Him for whole Ages, and Enjoy his* ^c *Pleasures in the Light not to be Ex-*

^c Pf. xxxvi.
8--xvi. 11.

* The Manuscript Reads *μόνον*: which Smells of the Cell, and is contrary to All the Readings both of *Macarius* and *St. Matthew*.

† The *Paris* Edit. Svo. leaves out τῶ θεῷ.

press'd, for Boundless and Innumerable Ages, Even as God? No doubt, you will Answer, Yes. For for this very Cause having withdrawn from the World, have I given my self to the Lord.

Examine your self therefore, whether *Earthly Cares* still *Detain* you, and a *Sollicitude* about the *Food* and *Cloathing* of the *Body*, and your other *Concerns* and *Refreshment*, as if you had a *Sufficiency* in your own *Power*, and were of your self *Provided* with such things, as you were order'd about *Before*, *Not* to take thought for your self at all. For if you *Believe* that you shall *Receive* the things which are *Immortal*, and *Eternal*, and *Durable*, and *above Envy*: How much rather can you *not Believe* that the *Lord* will *Afford* you *these things* that *pass away*, and are *Earthly*, which *God* hath *Given* even to *Ungodly Men*, and to *Beasts* and to *Fowls*? as he hath also *Commanded*, *Not* to be *Thoughtful* at all about these things, saying, *Take no thought, what ye shall Eat, or what ye shall Drink, or with what ye shall be Cloath'd. For all these things do the Gentiles seek after.*

Matt. vi.
32.

But if you are *Still Concern'd* for these things, and have not *Intrusted* your whole *Self* to his *Word*: Know, that as yet you have *not Believ'd* that you shall *Receive* the good things which are *Eternal*, which are the *Kingdom of Heaven*, (tho' you fancy you do *Believe* it) being hitherto found *Unfaithful* in things *Small* and *Corruptible*. And

Matt. v. 25.

again, *As the Body is of more Value than Raiment: So is the Soul than the Body. Thou Believest therefore, that thy Soul is Heal'd by Christ of those Wounds, which have been Perpetual, and with Men Incurable, thy vile Affections for which Healing Sake the Lord also Came hither, that He might Heal Now the Souls of the Faithful of their Incurable Disorders, and Cleanse thee from the Filth*
and

and Leprosy of Sin, who is the only True Physician and Healer. Your Answer will be, *I entirely Believe So.* For this I Depend upon, and this is my very Expectation.

Know therefore, upon a Strict Search of your Self, whether *Bodily* Distempers never *Drive* you to the *Earthly Physicians*, as if *Christ*, in whom you have Believ'd, were *not Able* to Work the *Cure*. Behold, how you Deceive your Self in fancying you have Faith, when as yet you don't truly Believe, as you ought. For had you Believ'd that the *Eternal* and *Incurable Wounds* of your *Immortal Soul*, and *Sinful Affections* wou'd be *Cur'd* by *Christ*, you wou'd have *Believ'd Him Able* to Cure even the *Temporary Disorders* and *Sicknesses* of the *Body*, and wou'd have *Betaken* your self to *Him* only, Overlooking All the Applications of *Physicians*. For *He* that *Created* the *Soul*, *Made* the *Body* also. And *He* that *Restores* that which is *Immortal*, the same is * also *Able* to Cure the *Body* of her *Temporary Disorders* and *Sicknesses*.

But doubtless you will Remonstrate to me to this effect, viz. *God has given for the Cure of the Body, the Herbs of the Earth, and Medicines, and the Use of the Physician, has Prepar'd them against the Disorders of the Body, having Ordain'd, that the Body being from the Earth, shou'd be cur'd by the several Specifics of the Earth.* And I Agree with you that it is Really So. But Mind, and you shall know the manner of it, To whom these things are Given, and for whom God hath Dispens'd them, according to his Great and Boundless Love and Kindness for Man. When Man had Faln from the Commandment he had Receiv'd, and came under the Sentence of Wrath;

Ecclus. xxxviii. 1—14.


* The Manuscript inserts ε.

And as it were into Captivity, and Disgrace, or to Work as a Slave in some Mine, being quite and clean Banish'd from the Delights of Paradise into this World, and was in Subjection to the Powers of Darknes, and made a downright Infidel by the Roving of his Affections, He fell at last under the Dominion of the Affections, and Sickneses of the Flesh, who before was Free from Passion, and Exempt from Sicknes. But Evident it is, that even All that have been Begotten by him, have Faln into the very same Disorders. *God* therefore has *Dispens'd* these things for the *Weak*, and them that have *not Faith*; As Unwilling, thro' his Great *Clemency*, that the Sinful Race of Mankind shou'd *entirely* Perish. But to the Men of this World, and to All that are Without, hath He Given Medicines, for the *Refreshment*, and the *Health*, and the *Cure* of the *Body*. And them hath He permitted these to make use of, who as yet are not Able entirely to Commit themselves in *Faith* to God.

But thou, that leadest a *Monastic* life, art Come to Christ, and Desirous to be the Son of God, and to be Born of the Spirit from Above, that Expectest both Higher and Greater Promises, than the First and Dispassionate Man, Even the Welcome News of our Lord's Coming, and having profess'd thy Self a Stranger of this World, thou ought to Profess a newer and uncommon kind of Faith and Understanding; And thy Conduct ought to Surpass that of all the Men of the World. Glory be to the Father, and to the Son, and to the Holy Ghost for Ever! *Amen.*

HOMILY XLIX.

It is not Enough for a Man to be Taken off from the Delights of this World, unless he can Attain to the Happiness of the other.

 F any Man who is Come out from his own Kindred, and has Renounc'd this World, and is Estranged from the Delights of this World, both Possessions, and Father, and Mother, for the Sake of the Lord, and having Crucified himself, becomes a Stranger, Poor, and Indigent; But findeth not in himself the Divine Refreshment, in the room of the Refreshment of this World, and instead of the Delights which are Temporary, is not Sensible of the Delights of the Spirit in his own Soul; and instead of the Corruptible Cloathing, hath not on the Raiment of Light in the Inward Man; And instead of this * Temporary and Fleshly Communion, is not Fully acquainted with the Communion of the Heavenly † Bridegroom in his own Soul; And instead of the apparent Joy of this World, Possesses not within, the Joy of the Spirit, and Receives not in his Soul the Consolation of the Heavenly Grace, and the Satisfaction which is Divine, at the time when the Glory of the Lord shall appear to him, according to what is written; And to speak out all at once, instead of this Temporary Fruition, shall not in this present life Possess in his own Soul that Incorruptible Fruition

* The Printed Copies here Read All προτίετα: but the Manuscript προτιαιετα

† The Manuscript here inserts ιυμφις.

tion so much Desir'd : This person is Become *Salt without Savour* ; This person is *Pitiable* above all Men ; This person is both *Depriv'd* of the things *Here*, and hath *no Enjoyment* of the * *Gifts* Divine ; He hath had *No Knowledge* of *Divine Mysteries*, thro' the Operation of the *Spirit* in his *Inward Man*. For for this reason is any *Man Estrang'd* from *this* ** *World*, that his *Soul* may *pass* intellectually into *another World* and

Phil.iii.20. Age, according to the Apostle: *But our Conversion*, saith he, *is in Heaven*. And again, *Walking in the Flesh, but not Warring after the Flesh*.

It behoveth him therefore that hath Renounc'd this *World*, firmly to Believe that he ought even Now to pass in thought, thro' the *Spirit* into another *World*, and there to have his *Conversation* and his *Pleasures*, and to Enjoy the *Spiritual* good things, and to have his *Inward Man*

John v. 24. *Born of the Spirit*, as the Lord hath said, *He that Believeth in me, is Pass'd from Death to Life*: For as much as there is *another Death* besides that which is *before our Eyes*, and *another Life* besides that which doth *Appear*.

1 Tim.v. 6. For saith the Scripture, *She that liveth in Pleasure, is Dead while She liveth*. And, *Let the Dead Bury their Dead*. For the *Dead shall not Praise thee, O Lord, but we that are Alive will Bless thee*.

For as the *Sun*, when *Risen* upon the *Earth*, is wholly upon the *Earth* ; But when he *Advances* to his *Setting*, *Gathers up* All his *Rays*, *Be-taking* himself to his *Home*: Thus also the *Soul* that is *not Born* again of the *Spirit* from *Above*, is *altogether* upon the *Earth* in her *Thoughts*, and in her *Mind* is she *Spread* upon the *Earth*,

* The Manuscript here inserts *δαρεῶν*.

** The Manuscript here inserts *τῆς*.

to the very Extremities of it. But when she shall be thought worthy to Obtain the Heavenly Generation, and Communion of the Spirit, Collecting all her Thoughts, and Keeping them at home, does She Enter in unto the Lord, into the *House which is from Heaven, not made with Hands,* and all her Thoughts become Heavenly, and Pure, and Holy, moving in the Divine Air. For the Soul once Set Free from the Prison of the Darkness of the wicked Ruler of the Spirit of this World, findeth Thoughts Pure and Divine, because God hath been pleas'd to make Man Partaker of the Divine Nature. 2 Cor. v.
1—

If therefore you shall withdraw from all things in this life, and Persevere in your Prayer, will you * not rather think *this Labour Full of Rest?* and the *Affliction Light?* And Esteem your very *Trouble Full of Joy and Relaxation?* For if both your *Body and Soul* were Spent every hour throughout the whole life for the Sake of such good things, what wou'd This Amount to? O the Inexpressible Compassion of God, that so Freely grants Himself to them that Believe, in a little time to Inherit God, and for God to Dwell in the Body of Man, and the Lord to have Man for his Fine House!

For as God Created Heaven and Earth for Man to Dwell in: So hath He Created both the Body and Soul of Man for his own House; that He may Dwell and Rest in the Body, as in his own proper House, having the Lovely Soul for his Noble Bride, made according to his Image. For *I have Espous'd you,* says the Apostle, *to One Husband, that I may Present you a Chast Virgin to Christ.* And again, *Whose House are we.* 2 Cor. xi.
2.

* The Manuscript here inserts *is* which must Change the Affirmation that else wou'd be, into an Interrogation.

For

For as a *Man* in his *own* House industriously Hoards up all manner of good things: So doth the Lord also lay up, and Hoard the Heavenly Riches of the Spirit in his House, the Soul and Body. But neither have the *Wise* by their *Wisdom*, nor the *Prudent* by their *Sagacity*, been *Able* to *Comprehend* the *Fineness* of the Soul, or to *Affirm* of it, *How* it is: Them only Excepted, to whom it is *Reveal'd* by the *Holy Spirit*, is the *Comprehension* and *Exact Knowledge* of the Soul laid Open. But here *Contemplate*, and *Discern*, and *Understand*, *How*. Hear me. *This is God: She is not God. This is the Lord: She is a Servant. This is the Creator: She a Creature. This is the Workman: She the Workmanship.* There is *Nothing* Common to *Both* Natures. But thro' his Boundless, Unutterable, and Inconceivable *Love* and *Tender Compassion*, hath it Pleas'd Him to *Dwell* in this *Work of his hands* and Intellectual Creature, his *Pretious* and *Choice* Work, as saith the Scripture,

^d Jam. i. ^d That we might be a kind of First fruits of his Creatures, for his ^e Wisdom, and ^f Fellowship, for his own Mansion & House, for his own Pretious, and
^e Prov. viii. 18.
^f 1 John i. 31. Pure Bride.

Wherefore Such good things being Set before us, and such ^h Promises made to us, and the Good Pleasure of the Lord towards us having been Such: Children! Let us not be Negligent, neither Delay our Quick * Return to Eternal Life, and to Devote our selves to the Good Pleasure of the Lord, Wholly and Entirely.

Let us therefore Beseech the Lord, that by the Prerogative Power of his Godhead, He wou'd Redeem us from the Prison of the Darknes of our Vile Affections; And that having Vindicated

* The Printed Copies Read *ἐπαχθῆναι*, but the Manuscript *ἐπειχθῆναι*.

his own *Image* and *Work*, He wou'd make it to *Shine out*, He having withal wrought the *Soul Healthful* and *Pure*. And thus shall we be thought worthy of the *Communion* of the *Spirit*, giving *Glory* to the *Father*, and to the *Son*, and to the *Holy Ghost* for ever. *Amen*.



HOMILY L.

It is God that through his Saints worketh Wonders.



HO was it that shut the Gates of ^{1 Kings} Heaven? *Elias*. Or, was it God in ^{xvii. 1.} him that *Commanded* the very *Rain*? ^{Jam. v. 17.} My Opinion is, that He in whom the Power of Heaven is Vested, Himself was Seated within in his Mind, and that the Word of God through his Tongue *Forbad* the *Rain*, that it shou'd not Come down upon the Earth; And again, He spoke, and the ^{1 Kings} Windows of Heaven were Opened, and the ^{xviii. 42—} Rain came down. ^{James v. 18.}

In like manner also *Moses* threw down his ^{Exod. vii. 9.} *Rod*, and it became a *Serpent*. And again, He *spoke*, and it became a *Rod*, as before. And he *took Ashes out of the Furnace, and scatter'd them,* ^{—ix. 8,} *and they became Boyls.* And again he *smote,* and there came up *Lice* and *Frogs.* Was *Humane* ^{—viii. 6—} Nature pray *Able* to *Do* these things? He spoke to the *Sea*, and it was *Divided*; To the *River*, and

and it was *Turn'd into Blood*. But Manifestly the *Heavenly Power Dwelt* in his Mind, and did these Signs by *Moses*.

1 Sam. xvii.

49.
Ecclus.

xlvii. 4---8.

How was *David* Able without Weapons to Engage such a *Giant* in Battle, as he did? And when *David* Slung the *Stone* against the *Alien* with his *Hand*, the *Hand of God* directed the *Stone*; And the *Divine Power* it self Kill'd him, and wrought the *Victory*. For *David* cou'd Never do it being but *Weak* in Body.

Josh. vi.

20—

Joshuab the Son of *Nun*, when he came to *Jericho*, he Besieg'd it *seven Days*, without being Able to Do any thing by his own Nature. But when God Commanded, the *Walls* of themselves *Fell down*. And when he was Entred into the *Land of Promise*, the Lord saith unto him, *Get you to the Battel*. *Joshuab* Answer'd, *As the Lord liveth I will not Go without thee*. And

Josh. x. 13.

who was it that Commanded the *Sun* to stand still *Two Hours* longer in the *Heat* of the *Battle*? Was it his *Nature* only, or a *Power present* with him?

And when *Moses* Engag'd *Amalek*, if he stretch'd out his *Hands* towards God in Heaven; He Trod *Amalek* down: But if he Let down his *Hands*, *Amalek* had the Better.

11.

But when you hear of these things Done, don't you let your *Mind* Straggle far from you. But seeing they were a *Type* and *Shadow* of the *True things*; Take thoe things to your self. For whenever you *Stretch out* the *Hands* of your *Mind*, and your *Thoughts* to *Heaven*, and shall be willing to *Cleave to the Lord*, *Satan* will then be *Inferior* to your *Thoughts*. And as at *Jericho* the *Walls Fell down* through the *Power* of *God*: So even now shall the *Walls* of *Sin*, that Obstruct the *Mind*, and the *Cities* of *Satan*, and thy *Enemies*, be through the *Power* of *God*,
Destroy'd.

Destroy'd. Thus in the Shadow was the *Power* of God incessantly *Present* with the *Righteous*, working *Open Wonders*, and *Inwardly* did the *Divine Grace Dwell* within them.

In like manner did the Spirit exert its Influence in the *Prophets*, and Administred the Spirit to their Souls that they might Prophecy, and Speak, when there was occasion to Proclaim Great things to the World. For they did *not* Speak *at all times*, but at the *Pleasure* of the Spirit that was in them. Nevertheless the *Power* was at all times *Present* with them.

If therefore the *Holy Spirit* was *Pour'd out* to such a degree *upon the Shadow*: How much more upon the *New Covenant*, upon the *Cross*, upon the *Coming of Christ*, where there was made an *Effusion* and *Ebriety of the Spirit*? For *I will Pour out my Spirit*, saith he, *upon all* Acts ii. 16; *Flesh*. This is that which the Lord himself Af- 17. firm'd, *I will be with you to the † End of the* Joel. ii. 20; *World*. For every one that *Seeketh*, *Findeth*. Matth. xxviii. For, saith he, *if ye being Evil, Know how to give* Matth. vii. *good Gifts to your Children*: How much more will 11. *your Heavenly Father Give his Holy Spirit to them* Luke xi. *that Ask Him*, in *Power*, and the *Full Assurance* 13. *of Faith*, according to the *Apostle*?

But such things as these are Found * by Measure and by ** Time, and much Labour, and Patience, and Love towards Him, ^d *the Senses* Heb. v. of the Soul being *Exercis'd* according as it is 14. written, by *Good and Evil*: And in like manner also through the different *Gifts of Grace*, and

† See the Note upon this Text in Homily 32. p. 387

* The Printed Copies Read $\kappa\gamma$ here, which the Manuscript omits.

** Some Copies Read here $\pi\acute{o}\nu\omega$, but the Manuscript and *Picus* $\chi\acute{\epsilon}\rho\acute{\iota}\omega$.

the several *Helps* of the *Energy* and *Power* of the *Spirit*. For he that knoweth the * *Treachery* of *Sin*, Defiling the *Inward* Man through its *vile Affections*; And taketh *no* notice within himself of the *Help* of the *Spirit of Truth*, Strengthening his *Weakness*, and Renewing his *Soul* in the *Gladness* of the *Heart*: Such an one Goeth *without* Discretion, not *† yet Perceiving the *manifold Dispensation* of the *Grace* and *Peace* of *God*.

And he again on the other hand that is *Succour'd* by the *Lord*, and Found in *Spiritual Gladness* and the *Heavenly Gifts*; If he imagines he is no longer † *Injur'd* by *Sin*, he is *Deceiv'd* unawares, not discerning the *Subtilty* of *Sin*: And not understanding the *Growth* of *Youth*, and the *Perfection* in *Christ* which are *Gradual*. For through the *Conduct* of the *Holy* and *Divine Spirit*, †† we *Glorify* the *Father*, and the *Son*, and the *Holy Ghost* for ever. *Amen*.

* All the Printed Copies Read here *ἐπαλλώ*, but the Manuscript *ἐπιβελώ*.

*† The Printed Copies Read here *γε μὲν*, the Manuscript *ἀε μὲν*.

† The Printed Copies Read here *ἀνακειᾶς*, but the Manuscript *ἀδικεῖας*.

†† Here is inserted in the Manuscript an Addition of near Two Pages, which too because it concludes the *Homily*, and that something differently from the *Printed* Edition, I shall sub-join by it self in the following Pages.

* — May even Faith under one Increase, and come to some Improvement; And every strong ^a Hold of wicked Thoughts Tends in part ^a 2 Cor. x. 4. to an entire Dissolution. Every one of us therefore ought to Search, whether he hath Found the Treasure in this ^b Earthen Vessel; Whether ^b 2 Cor. iv. 7. he is Cloath'd with the ^c Purple of the Spirit; Whether he hath ^d Seen the King, and is at Rest ^c Compare I sai. lxxiii. 2. Rev. xix. 13. by being Admitted nearest to his Presence; Or whether he Keeps his ^e Distance in the Offices ^d Compare Efsth. i. 14. Matt. v. 8. without. For the Soul has variety of Members, ^e Johs. ix. 27.

* The Manuscript here adds — ἰμῶν τε καὶ ἡ πίστις αὐξανόμεναι, εἰς προκοπὴν ἔρχεται, καὶ πᾶν ὀχύρωμα λογισμῶν πονηρῶν καὶ μέρους χωρεῖ εἰς καθάρσεις παντελεῖ· ἐρῶντων ἔν ὀφείλει ἕκαστος ἡμῶν, εἰ ἔσται ἐν τῷ ὁσρακίῳ τῷ τῷ σκόβει τῷ θεοσαυρῶν· εἰ ἐνεδύσατο τῷ πορφύρῳ τῷ πνοῦματος, εἰ εἶδε τῷ βασιλέα καὶ ἀνεπάη ἐγγύτατος αὐτῷ γυρόμνος, εἴτε ἀκμὴν εἰς τὸς ἐξωτάτης οἴκως ὀρακοῖται. ἡ γὰρ ψυχὴ ἔχει μέλη πολλὰ καὶ βάθος πολὺ· καὶ λοιπὸν ἡ ἀμαρτία ἐπεισεληθῶσα, κατέχεν αὐτῆς ὅλα τὰ μέλη καὶ τὰς νομάς τῷ καρδίας, εἴτα ἐπιζητῶντος τῷ ἀνθρώπῳ ἐρχεται ἡ χάρις πρὸς αὐτὸν καὶ κατέχει δύο μέλη τῷ ψυχῆς ἴσως. Ὁ ἔν ἄπειρος πῶς ἀκαλῆ μνος ὑπὸ τῷ χάριτος, νομίζει ὅτι ἐληθῶσα ἡ χάρις ὅλα τὰ μέλη τῷ ψυχῆς κατέχει, καὶ ἐξερίζωθῆ ἡ ἀμαρτία· τὸ πλείστον ὅ μέρους ὑπὸ τῷ ἀμαρτίας κρατεῖται, καὶ ἐν μέρους ὑπὸ τῷ χάριτος, καὶ ὑποκλέπτειται καὶ ἐκ οἴδει. Διὰ πλείστοιν ὅ ἐτι πρὸς τῶν ἔχοντες ἐπισεῖλαι τῷ ἀβέσει τῷ ὑμετέρας εἰλικρινείας, δι' ὀλίγον ἐδώκαμεν ὑμῖν ἀφορμῶν ὡς σωετοῖς ἀνδράσιν· ἵνα ἐπεργασάμενοι καὶ ἐξερῶνῆσαντες τῷ τῶν λόγων δυνάμιν, σωετώτεροι γίνωσθε ἐν κυρίῳ καὶ τῷ ἀπλότῳ τῷ καρδίας ὑμῶν αὐξάνητε ἐκ τῷ αὐτῷ χάριτι καὶ δυνάμει τῷ ἀληθείας; ἵνα μετὰ πάσης ἀσφαλείας ἀντεχόμενοι τῷ ἐσωτῶν σωτηρίας καὶ βουδέντες διὰ πάσης πειραγείας, πανουργίας καὶ δουλιότητος τῷ ἀντικειμένων καταξιώθητε ἄπτωτοι καὶ ἀκατάγνωστοι ἐυεβλῶσαι ἐν τῷ ἡμέρῳ τῷ γνώσεως τῷ κυρῶ ἡμῶν Ἰησοῦ Χριστοῦ. ὡ ἡ Δόξα εἰς τὸς αἰῶνας αἰῶν.

and a Great *Depth*. And *Sin* has at last *Broken* in upon it, and *Seiz'd* All her *Members*, and the *Postures* of the *Heart*. Afterwards upon Man's making this *Research*, does *Grace* come to him, and *Possesses* both *Parts* of the *Soul* Alike. He therefore that is *Unexperienc'd*, when *Comforted* by *Grace*, entertains an imagination, as if by that *Approach* *Grace* had *Seiz'd* all its *Powers*, and that *Sin* was *Rooted* up. But yet the *far* *Greatest* Part is *Held fast* by *Sin*; And *but one* Part by *Grace*, and even that is *Stoln* withal *insensibly* away; And she is *never* the *wiser* for it. But though to *Persons* of your *Disposition* and *Sincerity* we cou'd upon these *Topicks* *send* yet more largely, we have *Given* you however your *Cue* in few *Words*, as writing to *Men* of *Understanding*; That having hereupon taken *True Pains*, and *Search'd* out the *Force* of *Words*,
 e 2 Pet. iii. ye might become e *wiser in the Lord*, and Im-
 18. prove the very *Simplicity* of your *Hearts* in his *Grace*, and in the *Power* of the *Truth*; That so *Embracing* your *Salvation* with *entire* *Safety*, and being *Deliver'd* from All the *Circumventions*, *Stratagems* and *Fraud* of him that *opposes* you, ye may be thought *worthy* to be *Found* without *Blemish*, and *Uncondemn'd* in the *Day* of the **Knowledge* of our *Lord* *Jesus* *Christ*. To whom be *Glory* for ever! *Amen*.

* The Manuscript in the running Text reads γνώσεως, *Knowledge*, but directs us in the *Margin* to read κρίσεως, *Judgment*. The Sense in Both Readings is much the same, *Christ* having *Forwarr'd* All that *Believe* in *Him*, and *Live* according to their *Faith*. that at the *Great* *Day* of *Account*, He will *Know* or *Own* none, but *Them*, *Matth.* vii. 23.

